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ABSTRACT

The International Peace Research Association is an international network of people interested in peace education and research related to this field. Divided into four parts, the first part of this conference report contains two papers that offer overviews of ideas and concepts in the field of peace education; the second part presents two papers that report on empirical research and development projects. In the third part, summaries of most of the remaining papers written for and/or presented at the conference are given. The fourth part features glimpses from the conference sessions in the form of overviews by two participant observers. (DB)

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Education for peace in the nineties

A conference report

ÅKE BJERSTEDT (ED.)

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EDUCATION FOR PEACE IN THE NINETIES

A conference report
(PEC/IPRA, Groningen, July 1990)

Åke Bjerstedt (Ed.)

Bjerstedt, Å. (Ed.) Education for peace in the nineties: A conference report (PEC/IPRA, Groningen, July 1990). *Educational and Psychological Interactions* (Malmö, Sweden: School of Education), No. 105, 1990.

PEC – the Peace Education Commission of the International Peace Research Association – is an international network of people interested in peace education and research related to peace education. The present report tries to give some idea of what happened at the PEC sessions at this summer's meeting in Groningen, The Netherlands, by presenting some of the problems that concern peace educators and researchers on peace education at the beginning of the nineties.

The report is divided into four parts. The first part contains a couple of papers giving overviews of ideas and concepts in the field, while the second part presents papers that report from empirical research and development projects. In the third part most of the other papers written for and/or presented at the PEC sessions in Groningen are summarized. In the fourth part, finally, glimpses from the conference sessions are given in overviews written by two participant observers: Robin Burns (Australia) and Ian M. Harris (USA).

Keywords: Conference, global approach, non-violence, peace education, peace research, war.

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preface

An increasing number of people, including children, have become aware that human survival can no longer be taken for granted. The risks of nuclear war – perhaps started by accident – and global environmental mismanagement have been brought to our attention more clearly during recent decades than before.

In this situation, it becomes all the more urgent to ask the following questions: Can the schools of the world be somehow instrumental in raising the possibilities for peaceful relations between humans and between humans and the earth? Can they provide some form of education for peace? What specific goals should this involve? Which methods would be relevant? To what extent can peace education also be carried out outside the schools?

During the eighties, we have witnessed an increasing official recognition and "legalization" of peace education in several countries. It is still often seen as a controversial topic, however, and so far the lack of experience and research-based knowledge is painfully obvious. There is a great need for exchange of information.

PEC – the Peace Education Commission of the International Peace Research Association – is an international network of people working with these questions as peace educators or researchers with a focus on peace education. They try to keep in touch through personal communications and newsletter information, and every second year some of them meet at conferences to exchange information and views.

The present report tries to give some idea of what happened at the PEC sessions at this summer's meeting in Groningen, The Netherlands, by presenting some of the problems that concern peace educators and researchers on peace education at the beginning of the nineties.

It was considered to be too time-consuming and expensive to edit and print all papers in full, and all were not available in full versions. We considered it important to have a conference report available fairly soon after the conference. Hence, a combination of some full-length papers and a group of paper summaries seemed to be a reasonable solution. It should be added that being summarized rather than printed in full should not in any way be interpreted as a judgement of less value. The few full-length papers were simply chosen as examples of different types of presentations among those available.

The report is divided into four parts. The *first part* contains a couple of papers giving overviews of ideas and concepts in the field, while the *second part* presents papers that report from empirical research and development projects.

In the *third part,* most of the other papers written for and/or presented at the PEC sessions in Groningen are summarized. All the authors of papers have been requested to send in suggestions for such resumés, and then the editor has taken some editorial liberties with the texts received in order to increase the similarity of format and length. In some cases, where the authors did not send us summaries in time, the editor took upon himself to summarize the papers. Detailed addresses have been given throughout, so that readers can communicate with authors, comment on the papers or request copies of the full text. Full texts are also available in the IPRA Archives at the University of Colorado (Norlin Library, attn: C.M. Volpe, Campus Box 184, Boulder, CO 80309-0184, USA).

In the *fourth part,* finally, glimpses from the conference sessions are given in overviews written by two PEC members: Robin Burns (Australia) and Ian M. Harris (USA).

I hope that this mixture of materials (examples of full-length papers of various types, resumés of papers and overview impressions) will provide our readers with useful information on some of the problems and possibilities in the peace education area as seen by educators and researchers involved in the field at the present time. Perhaps this collection might also stimulate some readers, previously not active in the field, to join the PEC network for research and development related to the visions of a future world with better conditions for peace and justice.

Åke Bjerstedt

part 1: concepts

PEACE EDUCATION IN THE NINETIES: A REAPPRAISAL OF VALUES AND OPTIONS

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The challenge of peace education has always been a part of the possibility of the creation of a better world by human beings and the contribution of education to this process. In our western culture this challenge has been an important motive in the humanization of our educational theories and practices. It legitimated a number of pedagogical, organizational and technological innovations in education. The ideas of peace, progress, a better world and education for everybody are strongly connected and have given shape to the so-called ideology of progress, which has modelled our modern world since the Enlightenment. According to this ideology, a better world is a democratic world in which people are well informed and have the capacity to take their political responsibilities. This capacity is developed by education, which provides the necessary factual, political and moral information. Knowledge is power and knowledge is virtue. War, crime, poverty, etc. are in essence the products of ignorance and illiteracy, it was said.

In our time, the challenge of peace education cannot be such a simple one. Not only have our concepts and knowledge of the world become more complex than ever before in history, but since World War II our culture is also in a permanent scientific and moral crisis, and our whole educational system has been deeply influenced by this fact. Even though peace education theory tried to understand the very nature of this cultural crisis and suggested ways to overcome it in education by stressing the necessity of a hopeful and future-oriented task and accepting responsibility for the creation of a peaceful and nonviolent world by young people, the political reality in the last few years has changed so rapidly that peace educators may wonder whether or not their concepts have not become obsolete.

In this paper I shall first offer a short and necessarily incomplete view on the political situation after the end of the Cold War. I shall then proceed to describe some concepts of peace education in The Netherlands after the Second World War and their impact on the discussion of peace education. Then I shall offer a critical discussion of some concepts of peace education in the eighties, after which we can try to revaluate the very idea of peace education and its relation to the coming new millennium.

Europe in the early nineties: Euphoria, confusion and uncertainty

Since about 1988, international politics have been changing at a rapid rate. The end of the Cold War, the dismantling of communist power and ideology in the countries of Eastern Europe, the coming unity of the European Community and changes in the economic relationships between countries all over the world have thoroughly altered our view of the world as well as the political debate about peace and justice.

The climate in the eighties can be characterised as political conservatism, fear and anxiety about the survival of man and life on the planet earth, by the resumption of the Cold War *and* the parallel rise of a mass peace movement which became the voice of the powerless who fought with despair and hope against the threat of the annihilation of mankind. In this situation peace education became strongly connected with nuclear issues and had serious problems in teaching people a more broadened peace concept, which includes the ideas of social justice and a world-wide solidarity.

The Gorbachev era meant the end of this nuclear paralysis. People in Western Europe saw the end of the Cold War confrontation between the superpowers as the end of a fearful time and the justification of their "democratic" systems. The most common view of the man in the street and of our politicians as well is that the countries in Eastern Europe will develop a free-market system which will be the clue to a better and more prosperous society. There is still some discussion about the practical implications of the necessary measures, but not about the direction of the development. Consequently the political and moral collapse of communism, the liberation of the peoples of the Warsaw Pact countries, the ongoing integration of the E.C., including the German Democratic Republic, and the possibilities of a new and safer political order in Europe give rise to some hopeful expectations.

On the other hand, there is a lot of uncertainty. The changes in Europe meant the end of an established political order which structured our view of the world. Although officially the communist part of the world was only accepted as the bad side of the political world order, the actual situation was taken for granted as a stable one which made the world easy to understand. And although we welcome the changes in Eastern Europe as a new chance to establish and develop a humane world, these changes are in some way uncertain, too. New structures have not yet been established, and the situation is unclear in many respects.

One negative aspect of the changes is that the liberation in Eastern Europe permits the utterance of nationalist, antisemitic, racist and fascist ideas and other inhumane phenomena which we thought to have overcome in 1945. And our prosperous western European democracies also have problems with these dark sides of man in society. For instance, what is the best strategy against racism? If you suppress it, it will still work underground and you have problems controlling it. But if you permit people to speak freely about it, you get involved in an ongoing struggle against lies, half-lies, mystification and simplification of complex realities. This is a hard struggle that you can never win. What can be done about people who publicly deny the historical reality of Auschwitz? These opinions were recently forbidden by law in France, but one cannot wipe thoughts out of the minds of people by law. Besides, one has to explain why this kind of law is not a contradiction to the basic human right of free speech.

But the uncertainty and confusion are not only related to the East-West relationships after the Cold War. Our countries have serious problems with the economic and political relations with the countries in the southern parts of the world. On the one hand there is the challenge of finding a solution to the problem of world-wide poverty, and on the other hand there is the inability and unwillingness to change our economy from a profit-maximising system into a more responsible way of sharing the world with the poor and other living beings. Our political system claims to be humane, but from a global point of view its economy can hardly be called so.

Another point of uncertainty, and even fear, is the ecology problem. In the minds of people this problem is the greatest threat of the future. There is widespread doubt whether technology can solve the problem of man destroying his own life conditions, but at the same time there seems to be no political support for taking the necessary measures against this attack on our planet earth. And the biggest problem is to get an insight into the real impact of the ecological problem and its connections with our economy and life style.

To sum up, we may conclude that peace education must be shaped in a confusing context. On the one hand, there is hope because the liberation of a rigid political system was possible. On the other hand, we notice that liberation also set free some inhumane aspects of our culture, and we see a permanent uncertainty about the preservation of life on our planet and the possibilities of our western culture to assure a humane life. This is what peace education stands for: a really humane life for everybody on earth, now and in the future.

Concepts of peace education after the Second World War

Concepts of peace education are always in some way an answer to the political and cultural problems as perceived by people. When the political situation changes, the concepts of peace education change with it, formulating the challenge of peace from the shortcomings of actual politics and the practice of education. In the post-World War II history of The Netherlands we can distinguish at least six different concepts of peace education. I shall try to set them in their historical context in a few short notes.

(1) The first concept concerns the need for international understanding, not only among adults, but among children too. These ideas can be seen as a reaction to the hostility and rivalry between the European states before

and during the war. The same reaction led to the foundation of the Roman Catholic peace organisation Pax Christi. The famous Dutch educational reformer and peace educator Kees Boeke transformed these ideas about international understanding into a plan for the creation of a system of international contacts between schools in the early fifties.

However, peace education was not very successful in the Dutch educational system. At that time the Cold War did not offer a good climate for peace issues and certainly not for peace initiatives in education.

(2) The second concept of peace education was propagated by S.C. Derksen, who published his book "Hoe leren we de vrede" ("How to learn peace") in 1967. With this publication at the time of the first "detente" he succeeded in making the question of peace education an honourable issue. His ideas are in line with those of UNESCO, which defines the question of peace as a problem of the minds of each individual [1] and peace education as the building of a sense of peace and the structures of peace in the minds of people. As a consequence, Derksen defines the aim of peace education as the stimulation of the psychic and political adulthood of all people, which means that well informed people are able to live with political uncertainties and will be able to take political responsibility for the peace process in the world.

(3) The third concept was connected with the birth and development of the new scientific discipline of peace research. It is more structure-oriented, which means that peace is seen as a matter of political structures, which are the most important influences on human behavior. It was largely developed in the late sixties and early seventies and was based on the ideas of structural violence of Johan Galtung and political education of Herman Giesecke and Paulo Freire. We can see a parallel between this concept and the rise of critical peace research. The theoretical basis of this concept, which tries to unify education, research and action, was laid by Ben ter Veer in 1968 and was mainly elaborated in education and action. The aims of this concept can be subdivided as follows:

a. Initiation of a structural and permanent discussion about violence in all its forms in every political institution. This implies a long march through the institutions and a permanent struggle to get enough influence to transform them into components of a peace structure.
b. Stimulating people to become conscious of the omnipresence of structural violence and offering them the necessary skills to discuss this phenomenon in the current situations and to start actions to overcome it.

This concept, which was given shape in a peace education project for secondary schools, had a big and stimulating influence on the development of the theory of peace education and on the development of the peace movement as a mass organisation.

(4) A fourth concept was largely based on pedagogical and developmental psychological ideas about the possibilities to confront younger children with basic ideas about peace education. After some years of experience of peace education projects in secondary schools, there was a growing awareness that it might be very difficult to influence peace-related values after the age of twelve. The basis of a child's value system has already been laid at a younger age, so it is important to stimulate a positive development when a child is still open to a peaceful influence. On the other hand, it is necessary to note that the world of young children is not the same as the adult's world, and children's experiences of war and peace differ to a large extent from our concepts. Children hardly have a political idea about war and peace, they create their own concepts of these phenomena, depending on their age, development and situation. Even if children perceive the same peace phenomena and problems as adults, they interpret them in their own way and within their own frames of reference. With this as a starting-point, peace education projects were developed in which peace problems and conceptions were translated into peace values which could be used in the educational activities in the real world of children. Because this conception required knowledge of the child's real world and the role of the concepts of war and peace in this life world, additional research was done on this topic [2].

(5) From 1977 on, there existed in The Netherlands a growing peace movement, which became more and more influential in the political debate about war and peace and especially about the military, political and moral consequences of the nuclear arms race. This political debate had a counterpart in a more general cultural debate about the consequences of life in a world that has entered the nuclear age. A special contribution in this debate was made by peace educators who questioned the problem of educating children for a future which might never come. It was the Dutch professor of education and history Lea Dasberg who pointed to the bad consequences of combining education and "Doomsday thinking" and who stressed the necessity of a pedagogy of hope to prevent children from adopting an attitude of apathy and refusing to take responsibility for life in

the future.

In this concept, peace education became a contribution to the general debate on the world-wide cultural and educational crisis. Peace education presented itself as a hopeful alternative to both the blind technological optimism which is on the verge of destroying our world and the postmodern inner-directedness which isolates the education of children from the notion of everyone being responsible for the decisions about the development of the world.

(6) One last concept which had some influence in combination with the peace movement approaches the peace problem as a matter of mental health. In this concept, giving information about peace and nuclear issues goes hand in hand with techniques to work up this information *and* the emotions and fears which are, and must be, associated with this information. This would give a kind of psychological catharsis, after which a liberated energy could be transformed into anti-nuclear activism and peace-promoting activities.

The first conclusion which we can draw from this short overview is that concepts of peace education are not isolated systems of ideas. Each concept we distinguished was an answer to what was perceived as one or more important aspects of the peace problem. Although peace education has a longer history than described here [3], we can see that there is a real development, from a rather simple and naive conception of action and the possibilities of building peace in the minds of man instead of the concepts of war, to more sophisticated concepts which try to integrate the ideas and concepts of peace research with the most fruitful ideas of educational innovation.

Our second conclusion can be that peace education offered a well-elaborated reappraisal of the possibilities of our reality-based utopian wishes in a culture which received its identity from a history in which war was seen as the motor of human progress. Almost all the concepts also offered educational material which enabled practical educators to realise peace education in the classroom, but there were only minimal possibilities to make peace education a structural component of the educational system. The long march through the institutions has never reached its destination, but in our time it is difficult to discover where we are headed.

A third conclusion can be that, in my opinion, none of the concepts of peace education can be seen as totally obsolete, even if I have my doubts about the therapeutisation of the peace problem by some advocates of the sixth concept. We shall have the difficult task of evaluating them and integrating the useful elements in a concept for the future.

Peace education and the challenge of the nineties

The outbreak of peace is a real threat to the peace movement. This can be a somewhat bitter conclusion after the five-year Gorbachev era. In The Netherlands (and as far as I know the situation is similar in several other European countries) there is a serious collapse of the peace movement as a mass organisation with a big political influence. The peace education issue has partly followed this trend. In 1990 we cannot but conclude that the challenge of peace education is not felt as stringently as ten years ago.

It is a good thing to recognize that this is both a positive and a negative development. It is a good thing that the peace issue has left the field of a hardened political and social confrontation in which a dialogue about the military and moral status-quo situation in the world no longer seemed possible. In a climate in which the placing of cruise missiles became a symbol of political prestige, even the best possible peace education had no chance to contribute to a critical dialogue about political decisions, for dialogue is based on the recognition of a common basis of values and concepts. In the eighties it was a hard task to stay open to dialogue with people of different opinions about the armament problem, and it was a hard task to invite your adversaries into such openness. Mostly, the opener the advocates of peace education made their position, the stronger their adversaries refused the dialogue. From this point of view, the reduction of the feeling of being threatened offers new chances to ask attention for the peace issues of our time.

The negative aspect of this situation is that it will be difficult for us to prevent people from assuming that the work has almost been done. The mere fact that the Cold War has come to an end does not mean that all threats which were created by it have already disappeared. The conversion of our war structures into peace structures will be hard work, which will require a sort of mental conversion of the responsible politicians and their voters. But the fact that peace education is associated with the fear of a nuclear catastrophe will be a serious disadvantage to its further development in a time when people no longer experience that threat .

On the other hand, it will be a good thing to stress the importance of peace education from a 'new' point of view, paying more attention to a positive peace concept. In spite of the critiques of the so-called critical peace research of the early seventies, I do not think that the idea of filling the concept of peace with a number of positive conditions of a humane life is the wrong way to do it. It may be an unending way, but in my opinion endless ways are a necessary condition to keep human life open to a humane future which respects the right of future generations to fill in their own lives and their own life conditions. From this point of view, Galtung and Röling offered us a good idea of a peaceful society which respects the rights of man, which succeeds in solving conflicts in a nonviolent way, which has put an end to a political world order characterized by permanent structural violence and disturbance of the ecological balance, and which offers a lot of possibilities for a creative, cooperative and spiritual life for every human being. I realize that these ideas sound utopian, but if we can preserve some idea of progress in the future, it must be related to saving humanity as a moral idea for the future generations who will have the enormous task of creating a balanced life on an almost ruined planet. And it will be a task for all educators to evoke a consciousness of responsibility for that enormous task, but it is peace education which stresses this challenge in connection with an analysis of the political structures which will destroy our planet unless necessary measures are taken.

A reappraisal of our concepts of peace education is necessary because in our time the experience of the situation of our world has changed. Compared to the decade of the eighties, people do not have the same feeling of being threatened directly by the risk of a nuclear confrontation between the two superpowers. However, the end of the Cold War is a psychological rather than a total military change. We still live in a world with too many weapons, too many zones of conflict, too much violence, too many fugitives and victims of conflicts and violence and too much creativity on the part of men who serve the forces of destruction.This is a dangerous situation, for the world is still seriously threatened by the acts of man, which has sometimes been described as the war of man against his own world.

It will be an important task for the political leaders of the world to convert our militarized culture into a more stable and less violent world order. Peace education should support such a peace policy, but peace education has more to do.

As I see it, the theory and practice of peace education in the nineties will meet a number of dangers and new challenges from a 'fin de siècle' culture, in which on the one hand old ideas will lose support but still have a lot of power, and on the other hand new ideas will arise that cannot fully be grasped in all their consequences for a humane future. This is a very interesting but also difficult, and maybe even dangerous, situation.

The main 'new' challenges for peace education in the next ten years will be the challenge of technology and informatisation of the world, the challenge of ecology, the challenge of social justice, the challenge of religion, the danger of inhumane philosophies, the challenge of the New Age Movement and the challenge of building a peaceful European house. I think that elements of these ideas, problems and systems will lead the substreams of our culture and translate themselves into the main political problems of the future. Every political structure in Europe will have to find answers to the questions which will be asked from these ideologies, whether national, regional or global. Therefore it will be important for peace educators to reflect about these challenges and their implications for the theory and practice of peace education in a culture which is in a crisis.

The challenge of technology and informatisation

Our western culture is increasingly dominated by technology and technological innovations of which informatisation seems to be the most important option. Yet a great many people feel that they have been placed in a position of alienation: on the one hand they use technology and are impressed by its enormous possibilities; on the other hand they have a strong feeling that technological developments are a serious attack on a world which should stay on a human scale. Officially, technology and software are the servants of man and should provide more comfortable ways of living, but we cannot deny that these developments are creating a new reality which is often felt to be dehumanised and a dangerous experiment of mankind.

It is important for the theory of peace education to recognize that the problems, connected with the crisis of our culture cannot be solved technologically. Technology may be able to contribute to the solution of part of the problems, but it will be an illusion to think that the moral problems of our culture can be reduced to technological problems which can be solved technologically. Technology is the servant of man but not a value free servant. It is part of a system which created the problems to which we are to find the necessary answers now.

Peace education should include a thorough introduction into the possibilities and failures of technology as an answer to the problems of our culture, within the context of a broader introduction into our culture and into the possibilities of a fundamental change. Technology and especially informatisation can be included in this broader context, insofar as they can assist in creating a peaceful communication and information network for all those who want to participate in the peace process. But it will be a difficult task to organize such networks of peace information *and* to teach people the skills necessary to use all this information instead of being overwhelmed by it.

The challenge of ecology

In the eighties it has become increasingly clear that our world is a carefully balanced life system in which man, especially western man, is a risky factor. Our western lifestyle has colonized the world with a lot of scientific discoveries but with no clear idea about the conditions which our planet earth imposes on human and other life. In our Christian history nature, the world and the universe became creations of God, but have no intrinsic divinity anymore. This allowed man to escape from a position of being the slave of incomprehensible forces and made it possible for him to manipulate the world and its things in his own way. Instead of a divine environment, man got an objective world which he, as a steward, should take care of. In the age of the Enlightenment, when western man was emancipated from the Churches and religious slavery, the whole environment became objectified as raw material for exploitation. Our western world has pursued this vision almost to its ultimate consequences, but now this development is seriously threatening the very existence of life on earth.

In this process, military expenditure and development have had a heavy impact. The arms race did not only create a system of military dangers, but also the reality of pollution. It is a well-known fact that even peaceful nuclear energy has a number of still unsolved problems, which are in some ways a threat to living beings [4]. And besides this we must face the problem that much human creativity and money is wasted on creating serious problems instead of solving them.

For peace education, all this leads to the conclusion that it has to enrich its concept of positive peace with concepts and information from the ecological movement. It has to compare the incentives of this movement with its own goals, and it must integrate them into its own educational objectives.

The challenge of social justice

In the early seventies, peace research and peace education broadened their peace concept with the idea of social justice as a basic condition for human existence on earth. It was explicitly used to overcome the too narrow concept of negative peace, which permitted us to label a situation of stabilised injustice as peace. This idea of social justice as a necessary component of a peace concept was never refuted, although it received less attention in the political climate of the eighties, which concentrated on the nuclear issue and the reestablishment of economic welfare. But especially in a time which has a chance to realise a notable reduction of armaments, the idea of social justice as a necessary condition for real human peace has to be stressed with new energy. A liberation from fear also offers possibilities for more cooperative politics in favour of the poor of our world.

The challenge of religion

Our western culture is largely a secularized nonreligious culture. The belief in progress of the Enlightenment was strongly connected with the idea that religion was an obsolete form of human life which opposed necessary human progress. For religion was opposed to science, to human emancipation, to the idea of history as an autonomous human undertaking and to a scientific view on life and earth.

It is a difficult task to evaluate this shift from a Christian to a humanistic philosophy of life. On the one hand it offered us a liberation from a static hierarchical society and brought us the enormous progress of science, technology and welfare; on the other hand we see that this progress is a fragile possession which threatens basic life conditions, such as clean food, water and air. Summarizing the challenge of the Enlightenment as the hallmark of a modern society which would realize fundamental scientific and moral progress, we must conclude that the Enlightenment was partly successful in realizing the emancipation of, and a scientific society for, western people, but that its messages of moral and scientific progress met their moral defeat in the gas chambers of Auschwitz and the nuclear destruction of Hiroshima.

In a situation of cultural uncertainty, people try to reconstruct reality with alternative ideas. In our situation, both new and old ideas have the attractiveness of being alternative. In this kaleidoscope of new and old visions and discontent with the empty materialism of daily life, religion may enjoy new chances to offer people an idea of meaning in life.

Such a return to a life conception which reserves some space for the spiritual and idealistic aspects of life can imply both new promises and new dangers. In the case of Christianity, the promises are in the possibilities to again asking for a world-wide solidarity with the poor and a new consideration of the concept of man's stewardship of God's creation. All this could be a valuable contribution to the building of a better world view and a more just political order, as the so-called Conciliar Process made clear. The dangers are in the tendency for Christians to have a romantic idea of the better times when the Church was the mightiest political factor in many countries. History taught us that this power of the Church was not always a blessing, especially not for people who became the victims of the intolerance of the authoritarian, and often inhumane, Christian structures. In my opinion, religion can be a fruitful force in the building of a humane future, but only when it sees itself as a modest servant of the critical reflective powers of people who have the principal right to be responsible for their own lives. A revival of Christianity will require a good idea of its own history and will need to be able to select carefully the best aspects of its progressive and conservative tradition. We must be careful to prevent a relapse into an inhumane society.

The danger of inhumane philosophies

The uncertainty of our culture may also allow free scope for a number of inhumane philosophies which we thought had been conquered in 1945. If the changes of the late eighties continue into the next decade, there is a considerable risk that inhumane thoughts of antisemitism, fascism, racism, nationalism etc. will get new chances to poison the minds of lots of people who will need scapegoats to blame their own circumstances on. Especially in countries which cannot share in western European prosperity, a liberation of thought can give rise to these phenomena as a by-product of freedom. But although the material conditions can promote these feelings, they are not a product of them. People have to learn these ideas, and it is possible to teach them other ones.

In order to achieve this, the teaching of history will become very important. A good idea of national and European history can offer a contribution to the identity of European man in the next few years and convey a warning against the mere revival of the black pages of European history.

The challenge of the New Age Movement
Just like the revival of religion and a number of inhumane philosophies, the so-called New Age Movement must be seen as a reaction to the defeat and decline of modernity in our western culture. Although this movement is not a real movement, but mainly rather a not-too-consistent gathering of very different ideas, subcultures and organisations, ideas from this background are slowly influencing the thinking and consciousness of modern man. The ideas are usually better in their criticism of ideas and practices in our dominant culture than in practical suggestions for change, but we must realize that it is an enormous task to formulate alternatives for such a widespread and aggressive culture as ours.

Yet we must be aware of the fact that a reaction to our culture also means a reaction to the better aspects of it. Sometimes it seems to me that the New Age Movement offers a shelter to some dangerous mechanisms of human society. The exchange of Reason for feelings and emotions, for example, does not seem to me a good development, even though I agree with the fact that Reason has its limitations and is not the highest authority for moral decisions. But the obscurantism of the national socialist period made it clear to me that man cannot lead a real humane life without using his critical reason.

So new ideas are always welcome, but they have to be reflected critically.

A European House of Peace

As I have already stated, the changes in Europe in the last few years offer new possibilities to advance on the way to a permanent peace process. Although the process of change has its dangers, I believe that history offers us a unique opportunity to take a step forward in the creation of a humane world. This is not because European man is a better man now than in the past, but because so many problems require a well understood cooperation between the peoples of the world of which our continent is only a small, but still very influential, part. The old structures prevented many people from taking their responsibility for these tasks of preservation of life on earth and the quality of life.

However, a peaceful Europe cannot be an isolated continent which only tries to defend and save its own prosperity without solidarity with the other peoples of the world and without some kind of respect for the dignity of our planet as the source of all life, including the life of man. The challenge of peace in the nineties is in the saving of the concept and practice of humanity as a challenge for the future.

In my opinion, Europe has a special responsibility in this. In a long history of many wars (and sometimes peace), colonialism and economic as well as scientific expansion it contributed to the transformation of a big self-assured world into a small threatened planet and to the transformation of a powerless man into a man who can hardly control his power. But in this history Europe developed a concept of humanity as well. Maybe this concept can be translated into a new and peaceful political structure of a smaller and more modest Europe in which people can contribute to a better world. It is one of the task of peace education in the nineties to offer that challenge to our youngsters and their educators.

NOTES

1. In the foundation document of UNESCO, the origin of war is located in the minds of people, which leads to the conclusion that the defences for peace have to be built in the minds of people. This can be seen as a plea for peace education.

2. We reported on this research, which in some respects gave a different picture than other psychological research about nuclear anxiety as a problem of mental health among children, in Van Kempen, Peek & Vriens 1986, and in Vriens 1988, 1989b, 1989c.

3. In my thesis "Pedagogiek tussen vrees en vrede: Een pedagogische theorie over vredesopvoeding" (Pedagogy between fear and peace: A pedagogical theory of peace education), I offered a historical description

of the origins and appearances of ideas of peace education as a counterculture in the development of our society.

4. A very careful analysis of the nuclear problem is offered in Rosalie Bertell's book "No immediate danger: Prognosis for a radioactive earth". Summertown, Tennessee, 1985.

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PEACE EDUCATION MEETS THE CHALLENGE OF THE CULTURES OF MILITARISM

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Introduction

We are imprisoned by our culture. The militaristic culture is one of the most dreadful cultures in the world, but we do not even know how our prison looks and we cannot even shake the bars, because we do not see them.

Skolimowski (1987, p. 39) says that nearly all present cultures are sick. The name of this sickness is atrophy of values. Consumerism and militarism are the sick values of most societies. Peace education is one of the lines of thought which try to break the value and power structures of militaristic culture in society.

In militaristic culture military institutions force their way too much into the area of civil institutions and the result is that individual liberties and the possibilities of democratic decision-making decrease. The Encyclopedia Americana (1975, p. 59) defines militarism as follows: "Militarism is applied to the policy of giving exceptional emphasis to military preparedness, exalting military virtues and relying on force in international relations. Preparation for war encourages the growth of the militaristic spirit to strengthen the combatants for battle". Militarism is characterized by nationalism, political conservatism, authoritarianism, a pessimistic conception of human nature and alarmism in estimating the probability of war.

Lumsden (1977) states that the primary role of the military is to maintain the present world economic order, an order which is characterized, on one hand, by global competition between competing industrial systems, and on the other hand, by vast discrepancies in the utilization of resources.

The militarism of today has grown on to the economic-political-technological system. It no longer contains open idealization of war, war fanaticism or uncritical admiration of the military institution, but the arms race has become more global. Armies are not only permanent, but they are also always ready for combat, and armament has a legitimate and respected status. Militarism still affects the economy, politics and ecology of the world. At present militarism cannot be distinguished as easily as before. It is difficult to find ideological militarism, even though the military readiness is very high at the moment and most countries still rely on military solutions in their politics. The traditional Clausewitzian thinking lives in several Third World countries, where various minority groups fight for their human rights. "Clausewitz views war as a rational instrument of national policy and he defines war: War is an act of violence intended to compel our opponent to fulfil our will." (Rapaport, 1968, p. 13-14). International weapon marketing supports all mechanisms which lead to war.

The policy of the oppressive ruling groups is being influenced by complex cultural-historical factors and by the infiltration of armament industries and the arms trade into political decision-making. Structural violence is an essential underlying factor of war. Øberg (1981) writes that disarmament cannot be addressed without giving analytic attention to the symbiotic relationship between armament and structural violence.

The Cultures of Militarism; Myths, Symbols and Images of Human Beings

The cultures of militarism promote war and armament. As Häyrynen (1985) states, the cultural armament which utilizes art, education and mass communication creates a basis for war, which is violence organized by society. The reality of war, which is unnatural to human nature, can not be created without cultural and educational manipulation. Luckham (1984) even uses the term 'armament culture'. Arms modify human consciousness through a phenomenon which we can call armament culture. According to Luckham, armament has a deep effect on all forms of culture. Science and technology and even the language which is used in everyday life are militarized (Chilton, 1986).

Weapons are mythicized to represent force, scientific progress and the exercise of power. In cultural production they are marketed in the form of war toys and video games, and even as thrillers or movies based on violence. Luckham (1984, p. 2-3) writes that weapons have become myths of power. Weapons are named Eagle, Tornado, Tor, Atlas etc, taking the use of traditional images of power and strength. Militaristic culture is truly global and hegemonic. All over the world there are military parades, rituals, marches, heroes with guns etc. Often this language is filled with sexual metaphors (see Easlea, 1983). Myths, symbols, and even totems play a considerable role in the military subcultures. The main function of the military rituals and symbolism is the strengthening of group solidarity, which often takes place at the expense of solidarity with civilian populations. Since one is striving to strengthen the solidarity of males, the misogynist language functions well for this purpose (Brock-Utne, 1990).

Human beings act not only on the basis of what they believe is probable (cognitive aspect) but also on the basis of what is believed to be desirable (affective aspect). In social interactions therefore, the main function of militaristic mythology is not so much to explain why things exist but rather to reinforce ingroup identification and create the image of a possible threat. The manipulation of uncertainty and associated anxiety and the reinforcement of group solidarity are the two social functions of mythology which are important to study in militarism. Human beings are willing to pay those who can reduce uncertainty for them.

The typical features of militaristic culture are ethnocentrism, belief in authority, nationalism and a pessimistic conception of human nature (Luckham, 1984; Wahlström, 1988).

Betty Reardon (1985, p. 14) states: "Militarism is a belief system founded on the basic assumption that human beings are by nature violent, aggressive and competitive and on the corollary assumption that social order must be maintained by force and power". The image - human being as by nature evil, violent and competitive - leads logically to the conclusion that security and social order can be maintained only by power and coercive means. Häyrynen (1985) states that most of the arguments, according to which war is a necessity, contain mystification of human nature ("War cannot be avoided, because human beings are what they are", "war is a part of human nature" and other statements of the same kind). Thus, the conception of "human" maintained by militarism is connected with the idea that war is accepted as a necessity, as an eternal plague. According to Lagerspetz (1984), this view has been presented often in many popular writings. In *The Making of Mankind* (1981, p. 219) Leakey remarks that the common idea that violence is innate in human beings is one of the most dangerous and destructive ideas that mankind has ever had. Our beliefs influence what we do.

However, warfare is not genetically programmed, but it is learned behaviour (Leakey 1981. See also App. 1). The purpose of peace education is to "free" people of such beliefs which support the maintaining of militarism.

Militarism And Sexism

Betty Reardon (1985, p. 4) finds that because there is a symbiotic relationship between armaments and structural violence it is impossible to separate politically the problems of militarization from those of poverty and oppression, and this provides a precedent and a paradigm for consideration of the kind of relationship that exists between sexism and the war system. Militarism is based on patriarchalism and sexism. Patriarchy is a set of beliefs and values supported by institutions and backed by the threat of violence. It lays down the supposedly "proper" relations between men and women, between women and women and between men and men. - Men in most societies are taught very early to be "masculine", to respect only other men who are "masculine", to compete with each other, to hide their fears and compassion from one another, to treat their sons differently than they treat their daughters (Brock-Utne, 1985; Brock-Utne, 1989). The military is the distilled embodiment of patriarchy (Reardon, 1985, p.15).

The belief that men are superior to women is typical sexist thinking. Sexism humiliates women. Military training underlines openly that women are inferior to men. This kind of belief system makes it easier for men to abandon their women and wives and to rape and humiliate women during war. In military training young men learn to underestimate women, and they learn to oppress and violate their own needs. The education for equality between women and men is a threat to militarism. This education teaches men to respect women and to adopt their set of values. The women's set of values is opposed to the militaristic way of thinking, to the emphasizing of power, competition and violence. The typical image of male in the Euro-American culture underlines toughness and macho-masculinity. The education for equality alters this image of male. When fathers start to take care of their children more often and function as affectionate objects of identification, the macho male image breaks. The sexist culture and the closely associated militarism weaken when fatherhood becomes culturally and psychologically equal with motherhood. It can be assumed that the equality of parental roles in the family will decrease sexism in the culture as well.

The feminine values which nurture life, and acknowledge the need for transcending competition and violence, are needed to guide policy formation to avoid and abolish war (Brock-Utne, 1985; Reardon, 1985; Kekkonen, 1986). It is a task, though, for both males and females to get rid of militarism. The same values - nurturing life, caring and sharing - exist in masculine culture, and on the other hand competition, desire for power exist in feminine culture.

Militarism Creates Enemy Image

To legitimize the maintenance of a vast military establishment in peacetime, great efforts are made to exploit news items which create public anxiety about the intentions of a possible enemy. The militaristic conception of the human being, which emphasizes violence and competitiveness, legitimizes the idea that in principle, there always exists an enemy, which might attack. According to Igliztin (1978, p. 4), supranational militarism always portrays the enemy as an anonymous object, which is continuously present. The enemy can be another nation, an ethnic, ideological or religious group within one's own community or people of different races or language groups. The existence of an enemy justifies the use of violence. In war the fighting troops become enemies to each other, and so to protect one's own life one "has to kill". In peacetime the maintenance of enemy images is dangerous preparation for war and for the true outbreak of hostilities.

The concept of enemy images is very familiar to war propaganda. Lasswell (1927) writes that if you want to arouse a nation against an enemy, describe the enemy as a threatening and murderous attacker, portray the enemy as an obstacle to the ideals and dreams cherished by the nation and each of its central group (ref. Luostarinen 1986, p. 32).

Both the attitude and the behaviour towards an enemy are violent. The enemy is believed to threaten everything that is regarded good and valuable in the national identity. The formation of enemy images is characterized by dualistic thinking. This kind of thinking induces people to view different kinds of morals, values, ideologies and religions either "right" or "wrong" and people either "good" or bad". The present author (Wahlström, 1986, 1987, 1989) has described the enemy image as a psychological phenomenon: the enemy image is the commonly-held, stereotyped, dehumanized image of the outgroup. The enemy image provides a focus for externalization of fears and threats. In addition a lot of undesirable cognitions and emotions are projected onto the enemy. This definition contains three important points: the enemy image is connected with an outgroup, dehumanization of the enemy legitimizes violence, and the enemy image provides a focus for projections.

The enemy image has a scapegoat function; weaknesses and failures are transferred to an external target and thus one's own identity and/or that of the nation is protected (Volkan, 1985). The enemy is blamed for the failures of domestic policies. The enemy always becomes the embodiment of what we fear or reject in ourselves. The enemy is always other, and feared. Society reinforces and exaggerates this perception of otherness. "Othering" is one of those psychological mechanisms to separate people into better and worse, good or bad etc. Both sexist society and the war system are kept in order by the capacity to use or threaten the use of violence against those "others" (Reardon, 1985, p. 7).

The central element in the forming of the enemy image is the dehumanization of the enemy. This dehumanization process involves the removal of all human facets. It can be observed in various forms in military training and in the arousal of nations against their enemies. The dehumanization of the enemy is clearly seen in the cruelties which happen in many internal conflicts. Savage murders, torturing and killing of unarmed children and women are related to the view of seeing victims as dehumanized enemies. For example, many internal conflicts are characterized by the killing of helpless women and children and not only real enemies with weapons. The mental image of seeing somebody as an enemy makes the cruelty possible. Otherness, in its negative form, connotes hierarchies in human worth, the fundamental assumption that makes possible dehumanization of the other sex, another race, class, citizens of another state, or adherents to another religion or ideology.

Images which are connected to our emotions and values are quite powerful. Emotional reasoning is part of the image world of the human mind. Fear, hate and feelings of being threatened, humiliated, worthless and powerless are ingredients in the emotional reasoning related to the development of enemy images.

The mass media and propagandistic brainwashing have a very important role in creating the enemy image. Propagandistic brainwashing is an essential part of a militaristic culture. Militarism supports the creation of the enemy image in all possible ways, e.g. by utilizing rumors, mass media and propaganda.

The Power Structure And Education for A Militaristic Culture

Militarism is promoted by organizational forms in which orders are obeyed without questioning them and actions are carried out without knowledge of their purposes. Militarism is connected to patriarchal society. Patriarchy is, according to French (1986, p. 429), a doctrine which rests on the assumption that the human being is superior to animal. This superiority is based on the human being's relation to the higher power/knowledge, which is called God, reason or ability to govern. The human being has created a substitute environment, where he does not seem to be dependent on nature anymore (ibid., p. 429-430).

The education to promote militaristic culture reflects the power structure and the patriarchal set of values. Educational institutions and methods are characterized be authoritarianism, hierarchism, discipline and submission to the power of the one who is stronger and higher up in the hierarchical structure. Both men and women teach children to worship, serve and fear the powerful. Women's part in this teaching process is important. Mothers are said to instill in their offspring the idea that fame, power and prestige lead to happiness (Pacheco, 1987, p. 112).

Militaristic education tolerates neither creative curiosity nor speculative attitudes. Critical attitudes are forbidden, rules and regulations are to be followed without criticism and questioning. Equality is impossible in a militaristic culture. Hierarchy as such creates a pecking order, where it is impossible to express real and sincere feelings. The respect for authorities and the virtue of obedience are legitimized through education, culture and religion.

The male child is the primary object of militaristic education. He is educated to be obedient, competitive, self-sacrificing and respectful towards authorities, and at the same time a boy must have a desire for power and an aspiration to oppress others, even with coercive means. In the education of boys is fulfilled the idea that weakness, uncertainty and sentimentality are the qualities of girls. Gentleness, affection and sentimentality are relegated to women. According to Pacheco (1987) there is a strong paranoia between sexes. She writes that women are in the habit of analyzing their situation in terms of "a male-oriented society", "a society of male values", "male economics" and similar labels that indicate that they view the question of sex as the cause of their problems. At the same time they fail to see the the majority of men are equally enslaved by socioeconomic power (ibid, p. 64).

Power is either covertly or openly in the possession of an economic-military alliance. Many politicians function merely as marionettes of the militaristic power system. The studies of Scilla McClean (1986) on the decision-making process concerning nuclear weapons show that the war industry obliges politicians to follow its orders. In reality the opinions of voters come second. Power defines what is important in society and what is less important and what issues are regarded as problems. The influence of power ranges from the definition of problems to the measures taken to solve them. Only when the power system is revealed does the criticizing of it become possible.

Environmental problems are also defined through the prism of social power. For example, it is a scientific fact that private cars are the worst pollutants of cities, but which solution should be chosen, the development of mass transportation or the installing of catalyzers? If the latter alternative is chosen the solving of the problem is only postponed.

Power also defines what social development is. The maintenance of economic growth is regarded as development, even though this ideology should be weighed critically. If a military-political power system expresses a concern that the state does not have enough weapons, this concern soon becomes a social problem. Supported by the mass media, the military political power system teaches the people that it is necessary to acquire and replace weapons.

In militarism power is always hierarchical, it is power over others and power to oppress others. This type of power leads to power struggles and competition. It is the core of the patriarchal exercise of power. Violence is idealized, because it is the extreme form of the power struggle, which is the central feature of patriarchy. Violence is supported by hero-worship or it is provided in the form of entertainment through mass media over and over again. Entertainment based on violence contributes to the legitimizing of the use of violence in solving problems. Competition is regarded as an essential feature of culture, as an intrinsic part of the human race, and it is legitimized in all sectors of the society from the arts to sports, from schooling to the economy.

In militaristic cultures festivals underline the themes of struggle and battle. The values of a militaristic culture require that people participate in the power struggle, but there might simultaneously prevail a religious or ethical opinion, which emphasizes self-sacrifice and altruism. In this double bind a human being cannot do the right thing, and he feels guilty. When he steps aside or is left aside from the power struggle he does not adhere to the militaristic values; he has failed and he suffers from guilt because of his unworthiness. But if he searches for his share of power, he sins according to his religion and his human ethics, and he is guilty again. In such cultures the feeling of guilt is one of the central problems in life.

The basic material of the myth, the idealization of mightiness and power, appears in all different aspects of culture, but we do not see the power of the myth and can not protect ourselves from it.

All those who possess nondemocratic power are deeply afraid of the consciousness of the people, of the moment they become fully aware of the injustice of the system in which they live. They are paranoid, selfish, corrupted, and they exploit everybody else in society and therefore they do not appreciate the human rights of minorities. The militaristic power system tries to conform everyone to the dominant culture.

Peace Education Challenges the Cultures of Militarism

Militaristic education and military training promote obedience, competition, discipline and systems where men learn to oppress each other. At present the teaching at school supports the militaristic culture by demanding obedience and belief in authority from pupils. The memorizing, repeating and reproducing of text have become the essence of learning at school. Getting to know reality means to learn what authorities have written about it. The text has taken the role of object in the learning process. This object is molded by pupils in a curious manner:

the outcome of their activity is chiefly the same text reproduced and modified orally or in a written form. The reason for this reversal is the historical isolation of school from the rest of societal activities. Traditional teaching does not aim to educate people who can think independently and responsibly, but to classify pupils by exercises which require formal learning (Miettinen, 1990).

In militaristic cultures school education tries to conform pupils to be similar by using discipline and authoritarian methods. In military training the same conformation process is made by using power, violence, imprisonment and cruelty. The timetable is planned to conform everyone to act at the same time. In the army everyone must look as similar as possible, hair must be short, uniformed bodies should do the same practices at the same time and in the same manner (Foucault, 1975). In military training young men are manipulated to neglect their individual needs, thoughts, values and emotions.

Critical Thinking - A Tool against Militarism

Peace education aims to develop reflective and critical and individual thinking. Reflective and critical thinking is important in various fields: in direct personal relationships, in vocational and professional relations, as part of the political involvement of the adult, and with regard to the influence of the mass media in shaping the perceptions of citizens today. Critical thinking is opting for the process whereby war can be eliminated as a means to solve international conflicts. Reflective and critical thinking becomes a productive and positive activity, where people are actively engaged in life. They can see themselves in a creative and recreative political life (Dijkstra, 1989, p. 8).

Peace education opposes all kinds of oppression and conformism and it gives a high appreciation to cultural minorities. Peace education involves humanistic attitudes and values.

Peace Education Creates New Images of the Human Being and of the World

The image of the human being in the militaristic culture is pessimistic and emphasizes the evilness and violence of the human being. This image is being questioned in peace education. A positive and humane image of the human being is introduced to replace the negative image. In peace education the human being is regarded as an intrinsically good and loving creature. Evil and violence are seen as the products of false beliefs, wrong attitudes and education (Keppe, 1988).

Militarism underlines the probability of war, "vis pacem para bellum", whereas peace education emphasizes the vision of the world without war. The false belief that arms increase security is questioned. Peace education guides people to think what a better world than the present could be like. As Engeström (1990) has stated: "People face situations where they must engage in formulating what shall be a desirable culture". Societies move toward what they image.

Peace education should play an important role in helping people clarify their existing values and explore the implications of new values. Reflection and action, imagining and doing, are closely connected (Boulding, 1988, p. 154). Peace education creates a new kind of paradigm to perceive the world. In this perception humankind is experienced as a unity, people are seen as children of the same Mother Nature and one and the same universal life manifests itself in each individual human life. Human meaning has a cosmic meaning (Skolimowski, ibid.). While perceiving the world in a new way, the human being understands how important and enriching the diversity of the culture is and how all the creatures in the world have a value per se.

There is no place in this new image of the world for the patriarchal hierarchy and power structures or for the conformation of cultures. The aim of militaristic rule is to merge minority cultures into the dominant culture. In the culture of peace the preserving of each minority culture is important. Peace education provides an optimistic and realistic vision of the future, where solidarity among people and toward nature prevails.

The task of the human being is to understand that he is only one of the organisms in the complex and vulnerable ecosystem. He has to become aware of this basic bond between him and nature, and in this process peace education has an important role. The purpose of peace education is to develop an ability in people to act for their peace conviction. In the present world direct and continuous action is required for the preservation of life.

Education for Non-Violence

Birgit Brock-Utne has mentioned (1990, p. 4): "Non-violent strategies call for creativity and inventiveness for the application of the feministic idea that means and ends should be identical." It is an important task for peace education to develop ideas and images and visions for non-violent solutions to world and national problems. Non-violence towards people and nature must become the sacred value of humankind and peace education is helping in this process.

Fatherhood and feeling strong and masculine while caring and nurturing is one of those neglected values of militaristic culture. One road to non-violence is to give maximum possibilities to men to experience fatherhood and nurturance. Peace education aims to create a new male culture, in which fatherhood is equal with motherhood. The possibility to take paternity leave after the birth of one's child exemplifies the emphasizing of the importance of fatherhood. Paternity leave is possible, e.g. in Sweden and Finland. We can talk about a new male culture, where such qualities as fatherliness, care, affection and sensitivity are included in normal and healthy masculinity. The violent, dominating and possessive macho male image propagated by a militaristic culture appears ridiculous and dangerous in the new male culture. In the culture which emphasizes fatherliness, affection and non-violence courage is the ability to find peaceful means to resolve conflicts. In the new male culture it is possible to take off the straitjacket of competition and winning without threatening healthy and self-confident masculinity.

Peace education includes, for example, the development of cooperative play and games in early childhood education and school education (Wahlström, 1988 and 1989). Peace games (new games) should be created to counterbalance violent and competitive games. Modern culture is overloaded by the games and play which have "losers and winners". This kind of tradition teaches us to see enemies and ourselves as losers or winners. Competition within school is emphasized by a battery of professional educators, counselling and testing officials who determine normal distributions and establish grading curves that condemn many students to mediocrity. Birgit Brock-Utne (1989) calls it structural violence built into the school system. Children learn violence at school. The authoritarian structure creates violence. The teacher-and-book oriented teaching creates frustration and violence.

Militaristic culture emphasizes and idealizes violence. One of the tasks of peace education is to prove this idealization dangerous. Non-violence includes above all the ability to listen and to understand the view of the other(s). We can find peaceful means to solve the problems caused by war and structural violence only by trying to also understand and take into consideration the views of minorities and the oppressed.

It is essential to develop the ability of role-taking (to use our imagination to "walk in the other's moccasins"). Flavell (1968) has introduced a four-phased model, which illustrates the developing of role-taking ability. The four phases are:

a. existence - to observe that the other person has a different opinion
b. need - attempt to define the other person's different way of thinking
c. drawing a conclusion - the ability to define what a person's view is like
d. applying - the ability to utilize another person's different view for the changing of one's own attitude.

Thus, the role-taking ability also requires the ability to apply another person's views to one's own thinking and activity, which presupposes the respecting of him as an equal person. However, the different views and ways of thinking, which can be learned to perceive and define (entries a and b), are not sufficient for reaching the level of application. The reaching of that level requires in addition to the acquisition of information, experiences affecting one's emotions and the awakening of empathy. These feelings awake in activity. Peace education attempts to create situations where people can practice various roles. The contemplation of true moral problems and the practicing of conflicts in real situations develop the role-taking ability.

Peace education undertakes an enormous task when it challenges the authoritarian education tradition of the militaristic culture with a transformation process in which the educator and the one who is educated meet each other as equals respecting and listening to the views of one another. Through these experiences the human being learns to understand that there exist different views, and that his way of perceiving the world is only one among others. These experiences are needed to reach the highest level of moral development. Peace education educates to contemplate and evaluate one's own convictions and ethical principles, and to maintain continuous spiritual development.

From Militaristic Structures to Peace

Peace-blocking factors and militaristic structures can be changed into peace-promoting factors. This process can be described schematically (the scheme is partly based on the proposal of Jensen, 1990) as follows:

Peace education aims at *conversion*

from	*to*
cultures of militarism	cultures of peace
authoritarian education	democratic education
military training	disarmament education
propagation of prejudiced enemy images	counteracting prejudice
violent actions towards people and nature	non-violent actions towards people and nature
militaristic concepts, myths and images	alternative concepts, myths and images
neglecting fatherhood	promoting fatherhood
supporting sexism	supporting equality between men and women
obedience, uniformity	supporting self-reliance, independence and critical thinking
neglecting equality, justice and human rights	respecting equality, justice and human rights
racism and nationalism	tolerance and global responsibility

When the cultural set of values which idealizes competition and violence is replaced with more peaceful and humane values, one has to look for new attitudes and courage to support values which maintain life.

If peace education was regarded as a socially important and necessary activity, it would force the militaristic value and power structures to undergo a transformation. It is probably for this reason that peace education has been seen as dangerous.

Peace education creates a basis for the education of such people to whom it is not important to possess, win and rule, but to show and feel sympathy and to defend the weaker by non-violent means. As Galtung (1974) has said, an integral part of peace education is to listen carefully to the voice of even the most distant nations and people (ref. Kekkonen, 1986, p. 49).

The supporting of non-violence takes courage in a time when people promote their own interests by means of violence or power politics. Everyone who chooses non-violence and solidarity shows great civil courage. Peace education reminds people that real courage is needed every day to protect life and nature, and to oppose militarism. As Betty Reardon has written (1988, XV): "The whole of human society is faced with the challenge of making global policy choices that will determine whether or not our species will survive. Education must therefore face up to the need to prepare the young for global responsibility, to understand the nature and implications of global interdependence, and to accept the responsibility to work for a just, peaceful, and viable global community on planet Earth".

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Appendix 1: 'The Seville Statement on Violence'

"Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognizing that science is a human cultural product which cannot be definitive or all encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO; we, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open, considered rejections of these mis-statements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak.

We state our position in the form of five propositions. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

IT IS SCIENTIFICALLY INCORRECT to say we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

The fact that warfare has changed so radically over time indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the co-ordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

IT IS SCIENTIFICALLY INCORRECT to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

IT IS SCIENTIFICALLY INCORRECT to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfill social functions relevant to the structure of that group. 'Dominance' involves social bondings and affiliations: it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions. When such experimentally-created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

IT IS SCIENTIFICALLY INCORRECT to say that human have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neutral processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

IT IS SCIENTIFICALLY INCORRECT to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process.

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us."

Seville, 16 May, 1986.

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part 2: project reports

TOWARDS A RATIONALE AND A DIDACTICS OF PEACE EDUCATION

Progress Notes (1990) on the Project "Preparedness for Peace" in Sweden

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Background

What kind of *ambitions* do teachers have when they work with peace education? When this question is discussed with active school teachers, a great variety of answers are given. Obviously, there is no general agreement. I will briefly illustrate four different types of answer which appear in such discussions.

First type of answer: The teacher wants to give children and young people an *opportunity to express their feelings*, their anxious thoughts about the possibility of a destructive nuclear war – feelings and thoughts evoked by, for example, a TV program. The teacher wishes to give them an opportunity to verbalize their anxiety and to support them by making them realize that other people (e.g. their classmates, the teacher) share their feelings and also find it important to talk about these problems. The particular aim in this specific case can perhaps be described as "therapeutic". This is an understandable and worthwhile aim, especially since many studies, in Sweden as well as in several other countries, show that children are often worried about the possibility of a nuclear war, pessimistic about the future of the world and concerned about the fact that many adults do not seem to care. This, however, is a fairly limited goal for peace education.

Second type of answer: The teacher simply wants to give students *knowledge of an important sector of today's reality,* i.e. the present international situation, as part of their orientation in the contemporary world. This is probably the least controversial way of formulating the aim of peace education. Again, such knowledge is, of course, an important part of peace education, but describing the aim in this way results – as I see it – in too narrow a perspective.

Third type of answer: The teacher wishes to give students such insights and skills as to *make them optimally prepared to function "peacefully" in their relations with other people.* This type of formulation consequently emphasizes "personal peacefulness", which is, of course, a worthwhile aim in its own right. However, most of you probably agree with me when I claim that this aim is too limited to cover what we want to achieve with peace education.

Fourth type of answer: The teacher wishes to promote in the pupils such insights, skills and values as to *make them optimally prepared to be willing and able to work for peaceful solutions and against violent solutions at all levels* (personal, intergroup, international) as future citizens.

To sum up this brief discussion of teacher ambitions, I believe that all the four tasks mentioned above are worthwhile and legitimate in our schools. The comprehensive aim expressed in the last formulation is, however, the most important one in the long run. Here peace education means not only education *about* peace, but education *for* peace; not only preparation for actions in the *personal* arena, but also preparation for actions in a *wider,* political arena. The goal is a general preparedness for peace, which is, of course, a difficult and demanding task.

In Sweden, there are very explicit official recommendations that school teachers should work with peace education. For example, a special booklet about this has been published by the Swedish National Board of Education. The existence of such explicit support makes it legitimate for teachers to work with peace education. Very few teachers, however, have been trained in this field, and many feel uncertain about how to do it. It is also generally true, I think, that we do not know enough about the best ways of dealing effectively with peace education.

Looking at the international literature on peace education, we find many publications in which these problems are now being discussed. There are many conceptual analyses relating to peace and peace education, and quite a few attempts have been made to compile teaching materials in this field. So far, however, there have been relatively few attempts to study empirically and in detail the various prerequisites for adequate peace education, or to follow up systematically and evaluate teaching experiments in this area. In other words, there is a substantial need for more educational and psychological research in the field of peace education.

A set of studies in Malmö: An introductory note

The situation described is part of the general background of the studies which we are involved in at the Malmö School of Education on the subject of peace education in schools. We have used the term "Preparedness for Peace" as an umbrella heading. The main body of the work is currently being carried out as projects financed by the Swedish National Board of Education. Around this nucleus, certain supplementary activities are being conducted by others than project members, which means that we are a fairly informal special-interest group.

This presentation will not focus on specific results, but rather on a general description of the kind of work we are trying to do, giving references to publications where more detailed information is available.

Five major tasks

The overriding *aim* of the project and of our group is to increase our knowledge of possible ways to help children and young people at school to deal constructively with questions of war and peace, and to promote a general "preparedness for peace".

This general purpose could be linked with several different, concrete strategies of investigation. We had to make some choices, and after the introductory planning we focused our work on five major tasks.

First I will describe the *five working areas* briefly and generally, and then I will return to some of them providing more concrete information about what we have achieved so far.

First area: Inventory and analysis of experiences and related research in various countries. This means finding out in some detail what discussions have been held, and what actions have been taken in this problem area in different countries. There is no established, clear-cut research tradition to go by. Instead, these questions have been dealt with in many different contexts (in various branches of study and through publication in many kinds of reports, proceedings and bulletins which are sometimes hard to obtain), which makes an inventory and an integration especially important. In addition to the *inventory of literature,* we have also found it valuable to collect supplementary information by means of an *international survey.*

Second area: Studies of conceptions (conceptions of peace and war, enemy images, ideas on how to work for peace, etc.). The basic idea is that it is reasonable to assume that a teacher has a better chance of acting efficiently and effectively if he or she can relate the teaching to existing conceptions. There is probably a better chance of making recommendations of a more general kind about the character of educational input at different age levels if these recommendations are based on knowledge of typical ideas.

Third area: Explorations of viewpoints concerning the role of school in trying to promote "preparedness for peace". Here, the principal task is to collect and generate ideas in contact with people who have a practical or theoretical interest in peace education. What ideas and recommendations concerning steps and measures in the peace education process can be supplied by people who have worked with some kind of peace education or peace research?

Fourth area: Studies of the ways in which schools actually treat and can treat peace and war, and work for "preparedness for peace" in general. Here the general idea is to study and systematically evaluate various types of attempts to deal practically with the task of peace education in the classroom situation. This is a tremendously large working area, and in our present studies we can, of course, only address a few of the many possibilities.

Fifth area: A variety of project publications. The aim of the project is to generate several kinds of "products", such as bibliographies, reports of empirical research, and teacher's guides. In particular, it is our ambition to publish a number of brief information pamphlets from the project work that may be used to stimulate discussion and the generation of ideas among teachers and teacher trainees.

Some tentative conceptual analyses

As part of our background work for the project, we have had to think about possible and reasonable ways of conceptualizing "peace education", since there is considerable variation in the literature and among individuals involved in the field.

Box 1 presents a simplified analysis illustrating forms of violence, related tasks for peace work in general and related areas of peace education. I will make a few brief comments without going through this schema in detail. - Physical violence is, of course, a central problem and concern; the task for peace work in general (for politicians, for the peace movement etc.) would be to aim at a conversion from excessive military production and armament to civilian production and disarmament. Related peace-education areas would be "disarmament education" and training in non-violent conflict resolution. This must be a central part of global efforts of peace education as long as the world looks as it does today.

But the notion of peace usually does not only cover the absence of physical violence ("minimal peace"), but often also the presence of justice, solidarity and caring (or, formulated in other terms: the absence of economic/political violence, the absence of psychological violence, and the absence of ecological violence; "extended peace"). Other parts of Box 1 illustrate these other aspects and related peace education areas. – It should also be noted that some educational efforts cut across the columns of this analysis. "Empowerment education" (education that makes young people feel *able* to deal with these problems) and a value perspective that means that everybody has a responsibility to deal with these aspects of our common world are central issues in all our work. We have used the term "world citizen responsibility" in the latter context.

The educational areas dealt with in Box 1 represent a very broad spectrum. Many people would agree that these are important tasks for today's schools; but some of these people would not like to use the term "peace education" as an umbrella term to cover it all.

Focusing on the major objectives of peace education, we have found it useful to analyze and break them down in the way illustrated in Box 2.

As you can see, we start from three psychological aspects, given as headings for three columns: cognitive components (knowledge, conceptions), value perspectives and forms of preparedness for action.

In addition, we have used four content-related areas in this analysis, presented in Box 1 as headings of rows: they are briefly and tentatively labelled "Preparedness for Non-Violence", "World Citizen Responsibility", "Egalitarian Attitudes" and "Readiness to Search Critically for Alternatives".

Even though this attempt to divide the field into twelve sub-areas gives more information than the broad heading of "peace education", each sub-area is still fairly large. This means that the sub-goal categories should be further broken down into more specific and concrete formulations of objectives. In Box 3, some examples are given of how this may be done. Here we have started from one of the twelve cells, in this case "preparedness for non-violence" – "cognitive aspects", and illustrated this by eleven sub-goal formulations. These can be a more useful starting-point for discussions.

Box 1.

Forms of Violence, Tasks for Peace Work, and Examples of Related Peace Education Areas (Simplified overview)

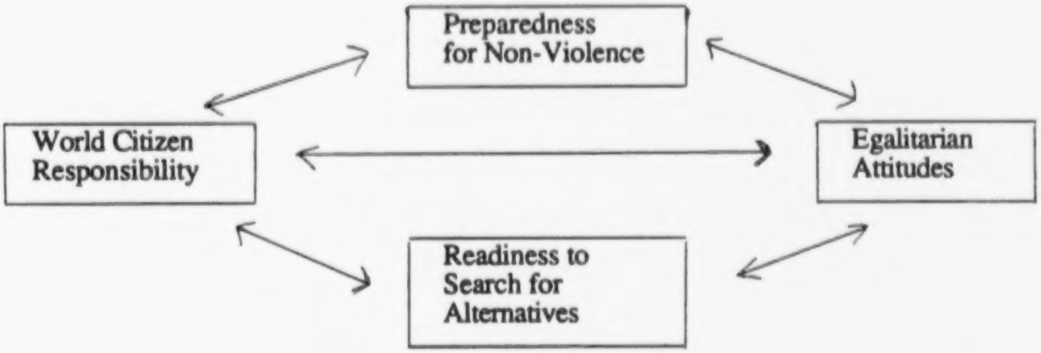
	Forms of violence: (1-3: "Homosphere")			(4"Biosphere")
	1. Physical	2. Economic/ political ("structural")	3. Psychological	4. Ecological
Problem levels:				
A. Global, international	Nuclear war "Conventional war"	Inequalities	Intolerance Prejudice Enemy images	Pollution Overuse of resources
B. National, regional etc.	Civil war Violent crime			
C. Personal	Suicide Drug abuse	Powerlessness	Alienation Anxiety	Overconsumption
Tasks for peace work:				
Conversion from:	Military products Armaments	Economic exploitation Violation of human rights	Narrow acceptance ("closed in-group")	"Extractive" attitude Short-range goals
to:	Civilian products Disarmament	New economic world order Human rights	Broad solidarity	Future consciousness Ecological care
Related peace education areas (examples):	Disarmament education Training of conflict resolution and communication skills	Development education Human rights education	Multicultural education	Environmental education Consumer education
	Empowerment education ("broadened perceived ability") Education for world citizen responsibility ("broadened perceived responsibility")			

Box 2.

Preparedness for Peace: Preparedness for Non-Violence, World Citizen Responsibility, Egalitarian Attitudes, and Readiness to Search for Alternatives - A Schematic Presentation of Some Components Relevant to Peace Education.

	Cognitive Aspects	Value Perspectives	Preparedness for Action
Preparedness for Non-Violence	Insights into the instabilities and risks of violence-based solutions	Non-violence ethics	Willingness and ambition to work for peace and against violence-based solutions
World Citizen Responsibility	Intercultural awareness; global/ecological perspectives	"Global ethics"; "human rights"	Broad field of responsibility; involvement in the development of the world society
Egalitarian Attitudes	Insights about present injustice and lack of equality; awareness of prejudice	Equality ideal	Readiness to work for justice and more equal distribution
Readiness to Search Critically for Alternatives	Ability to look critically at historical and present developments; ability to generate alternative visions	"Shaping the future is our common task"	Readiness to develop and work for alternative visions in cooperation with others

"EDUCATION FOR PEACE"
involves educational efforts
to enhance four interacting
"goal areas":


Preparedness for Non-Violence
World Citizen Responsibility
Egalitarian Attitudes
Readiness to Search for Alternatives

Box 3.

Suggestions for Sub-Goal Formulations (for one of the twelve areas: "Preparedness for Non-Violence - Cognitive Aspects")

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(1) *The student should have historical and current knowledge about war and peace and insights into the instabilities and risks of violence-based solutions.*

(1.1) The students should have knowledge about a number of wars, including the Second World War, some insight into the intricacies of causes and consequences, and some understanding of how these wars were experienced by those involved (soldiers, civilian populations).

(1.2) The student should be acquainted with the "arms race" during the period after World War II, with the attempts to negotiate on disarmament that have been made and with some of the results and non-results of these negotiations.

(1.3) The student should be informed about major aspects of the military and non-military defence policy of his/her own country as well as about various current alternative opinions, the peace debate and the peace movements.

(1.4) The student should realize the enormous costs involved in the armaments of the world today and the consequences of the military investments for other aspects of world development.

(1.5) The student should be aware that wars are not inevitable but usually initiated by some decision-makers as a way of solving conflicts.

(1.6) The students should be acquainted with the possible effects and consequences of a modern war, including a nuclear war, and be aware that these effects and consequences make wars unacceptable as conflict solution measures.

(1.7) The students should be aware that wars are often idealized and described in heroic terms in the mass media and books in a way that conceals the fear and suffering inherent in mass violence.

(1.8) The student should realize that wars are often preceded by extensive propaganda with images of the enemy far removed from reality, and should have acquired some skill in recognizing and criticizing biased, propagandistic materials.

(1.9) The student should have some knowledge of the "spiral of violence", that violence breeds counter-violence, that oppression very easily leads to violent reactions etc.

(1.10) The student should also be aware that many international conflicts do *not* lead to wars and should have some acquaintance with those alternative strategies that have led to non-violent conflict solutions.

(1.11) The student should know that when two countries (or other collective units) consider themselves to be "enemies", an essential strategy towards more positive relations is to increase (rather than decrease) attempts at communication and cooperation on equal terms.

Glimpses from our work so far

To some extent the various tasks described (see p. 47) are carried out in parallel tracks. At the same time it has been natural to let task 1 dominate in the initial stage (the inventory work) and not to start more detailed work on task 4 until we have gained some experience from working with tasks 2 and 3.

The reports and pamphlets issued so far are listed in the references at the end of this presentation. Those wishing further information about our project are referred to these publications (obtainable from our department; see ordering address at the head of the reference list).

I will now proceed to give some glimpses of the concrete work done so far in the project, and mention some of the reports that provide further details.

A compilation of guides to the literature

The first main task of the project has been to make an inventory, an analysis and a documentation of relevant international literature in the field. So far, we have compiled *three main types of aids* for teachers and fellow researchers: (1) a bibliography, (2) collections of abstracts, and (3) "mini-portraits" (more detailed presentations of some important works or specific groups of works).

Bibliography: The most recent bibliography is given in Reference 36 (see Reference List). Examples of various kinds of literature (especially in English, German and the Scandinavian languages) have been listed and classified as to their content. Short introductory commentaries (in English and Swedish) are provided, but individual references are not annotated.

Collections of abstracts: In other reports we have collected brief summaries of reports, books and articles in the field. In a previous project we compiled a collection af abstracts in English, mainly referring to works published between 1966 and 1975 (see Reference 41). We have now put together a similar, but more comprehensive, presentation of abstracts in English referring to works published between 1976 and 1986 and containing some 300 items (Reference 42). A collection of abstracts in Swedish, with greater emphasis on Swedish publications, has also been published (Reference 43).

"Mini-portaits": We have called the third type of guides to the literature "mini-portraits". Here we have selected a number of characteristic and interesting works for more detailed comment and analysis; single works or groups of related works are then dealt with in separate pamphlets. So far, about twenty such analyses have been published (see, for example, References 9-10, 59, 86-90, 94-98, 101 and 113). They cover, among other things, peace

education efforts in Austria, Czechoslovakia, East Germany, India, the Netherlands, Poland, Switzerland, the United States, and West Germany. Recent doctoral theses in the field (by Birgit Brock-Utne from Norway and Lennart Vriens from the Netherlands) have been summarized and commented upon in pamphlets of this type (References 11 and 116).

An international questionnaire study

An international questionnaire was sent out in order to obtain a somewhat more comprehensive and up-to-date picture of experiences in the field of peace education around the world. It was addressed to ministries of education (or the corresponding school authorities) in different countries. We asked for information about the status of peace education in the country in question, and we also expressed a wish to receive relevant documents for examination. Our best source of information on this study is "Peace Education in Different Countries", a small book in English (Reference 26).

One of the main impressions of the questionnaire study is that the role of peace education in schools is currently attracting a great deal of interest in many countries, especially in Europe. Ten or fifteen years ago, discussions of peace education in schools were rare, whereas school policy documents in several countries today refer explicitly to peace education as an important task for schools. An increasing implementation – and "legalization" – of peace education can be observed in schools. At the same time, it is still often considered a controversial subject, which may be clearly seen in clippings of debates in newspapers in a number of countries.

Developmental studies of conceptions in the field of peace and war

Studies of the conceptions of children and young people in the field of peace and war are one of our major interest areas in the project. First, we carried out and published some pilot studies (see References 3, 22 and 77). Second, we also collected more extensive data covering four age levels: grades 2, 5, 8 and 11 in the Swedish school system. We have conducted individual, semi-structured interviews with boys and girls at all these levels. In addition, we have collected data by methods that could be used in classroom groups in grades 5, 8 and 11: free writing, association tests, tests of knowledge, and questionnaires about beliefs, feelings and attitudes (see References 54, 100, 102, 103, 105, 110, 114, 115 and 123).

Conversations about war and peace with Swedish children in grade 2 are reported in Reference 110. We observe that to these children war and peace is an important subject that they take very seriously. We also note that the children experience fear that they need to talk about; that they need to express their thoughts and feelings. Instead, however, they are often offered superficial consolations that nullify their feelings and reduce their self-esteem. – Free writing by pupils from different grade levels often gives a good picture of conceptions and values (see, for example References 54 and 100). – We take a particular interest in enemy images and have also initiated studies in this problem area among university students and in other countries (cf References 30 and 78).

Collection of viewpoints from experts and parties interested in the peace-education or peace-research sector

We have carried out a series of interviews with people who have taken an active interest in peace education and/or peace research. Some of the interviews were conducted with Swedish teachers who have been especially active in the field of peace education, while others were carried out with people who belong to the international community of peace educators or peace researchers. Some of our interviewees will no doubt be familiar to many of you: for example, Robert Aspeslagh, Elise Boulding, Birgit Brock-Utne, Robin Burns, Morton Deutsch, Magnus Haavelsrud, Ian M. Harris, Herbert Kelman, Robert Muller, Eva Nordland, Hanns-Fred Rathenow, Douglas Ray, Betty Reardon, Paul Smoker, Lennart Vriens, Riitta Wahlström, Håkan Wiberg, Nigel Young, and Jan Øberg.

Each interviewee had the opportunity to examine an edited transcript of the tape-recorded interview; thereby important clarifications and additions were often made. After this procedure, we had a final, revised and accepted basic text, which we have used in *three different ways.*

We have often published *miniprints* with the full text of one to four interviews as a handy starting-point for discussion (cf References 8 or 58). We have also published a few more comprehensive *collections of interviews* (cf References 4 and 21). The most recent collection is presented in a small book entitled "Perspectives on Peace Education: Interviews with Experts from Fourteen Countries" (Reference 40). So far, about sixty full-length interviews have made their way into our publications. Finally, certain *main themes* of the interviews have been examined in separate reports (cf, for example, References 31, 38, 39 and 44).

In addition to these individual interviews, we have also collected data by means of questionnaires directed to teachers with a special interest in the peace area. So far, we have approached groups of teachers belonging to "Teachers for Peace" (or related organizations) in five countries: Denmark, Finland, Norway, Sweden, and the United States. Among other things, our questions to these teachers deal with their personal experiences in the area of peace education and the kind of difficulties they have encountered in these endeavors (cf Reference 67).

Classroom processes

The project has established and worked with a regional reference group of teachers with a special interest in peace education and representing various levels in the Swedish school and teacher training. Working with this group had several purposes: (1) to be able to discuss the advantages and disadvantages of various classroom procedures and educational materials; (2) to stimulate the teachers to tell us about and, in some cases, give us written documents about their own earlier experience of peace-related education; and (3) to establish cooperation between our researchers and the teachers for the co-planning of classroom work that we will be able to follow and evaluate.

Three reports have been compiled that relate to the second of these purposes (References 68, 112 and 118). One of them (entitled "Why does one go to war?") presents a subject-specific type of peace education with a focus on writing and reading fiction. The aim was to stimulate and work with the idea that questions of peace and war are related to personal responsibilities, and also to make the students aware that wars are often idealized and described in heroic terms in a way that conceals the suffering and the fears inherent in mass violence. The activities consisted of reading poetry and books on war and subsequent analyses through discussions and the students writing their own stories. The author worked with grade 9 students but considers the general procedure adaptable to other levels of the school, suggesting that the work could be usefully extended with role-playing exercises.

More general discussions of processes and materials in peace-oriented teaching are presented in some of our reports by, for example, Margareta Carlander in 53 and 55. Both these reports are constructed in the same general way: the first part presents more general and theoretical points of view on peace and conflicts and the educational handling of these issues, while the second part contains a number of ideas for concrete exercises in the classroom.

Some themes tend to recur both in the international discussions as mirrored in our expert interviews and in the local work with various ways of handling peace-related classroom tasks. In Box 4 I have tried to depict a few of the polarities of views arising with respect to how to give peace education a place in the conventional teaching-learning system of a school.

Box 4.

Approaches to Peace Education: Examples of Variations as to Position in the Teaching-Learning System of a School

one-subject orientation	←——→	all-subjects orientation
orientation towards special occasions	←——→	orientation towards a continuous perspective
explicit peace education; peace education as "text"	←——→	implicit peace education; peace education as "context"

Without going into any detail here, let me just say that our experiences have led us to recommend the *right-hand* alternative in the *first two* polarities; whereas when we consider the *third* polarity, we think that peace education should work with *both* types of effort – both "text" and "context". (For further discussion of these polarities, see Reference 37.)

Other publications

Some of our publications have been of an analytic, argumentative or illustrative character (for example, References 12 and 17). Among other things, they discuss which sub-goals should be pursued in the course of a peace-oriented education process. Mention can also be made of brief presentations of debate and research and development related to peace-oriented school activities in Sweden (References 27 and 28).

Our reference list also includes some publications which are not part of our main set of studies but which deal with the same general problem area and have been published in the series of reports issued by our department. They include two reports on peace-oriented work in pre-school education (References 51 and 119); a study of educational drama as a means of generating empathy and influencing attitudes towards deviant groups among grade 8 students (Reference 63); and a summary of the findings from a questionnaire study on peace education in Swedish teacher training (Reference 91).

Continued work – an invitation to cooperate

We in the project group at the Malmö School of Education intend to continue research and development work under the umbrella heading "Preparedness for Peace". At present we plan to focus the continued work on three areas: (a) Immigrant students as resource persons in the school's work on internationalization, peace and ethnic relations (cf Reference 7); (b) Advantages and disadvantages in specific learning materials related to peace education; and (c) Hindrances and possibilities in the school's work with the theme "global survival" (integrating environment-related and security-related problems in the spirit of the Brundtland Commission).

We are interested in establishing contact with research and development projects with similar aims in other countries. In concluding, I will specify three examples out of several specific areas where we would appreciate cooperation.

First we would like to conduct further interviews with experts or people with a special interest in the field of peace education. *Second,* I think that it would be valuable if parallel studies were carried out in other countries with some of the instruments we are using in our developmental studies on conceptions. For example, we use an association test, which means that children write down, in the classroom, what they happen to think of when they listen to selected stimulus words, such as "peace" or "enemies of our country", during two-minute periods. *Third,* I think that it would be of interest to extend the questionnaire study of teachers belonging to "Teachers for Peace" (conducted primarily in Scandinavia) to some other countries. We have English, German and Swedish versions of the present questionnaire and would be pleased to discuss the possibility of such extended studies.

Should you be interested in any of the possibilities I have touched upon here, please let me know.

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THE RAISING OF A PEACEFUL BOY

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The recent focus on gender issues within peace education has brought to the forefront a whole set of novel questions for examination and research. Questions like: Do we educate girls for peace and boys for war? Are there elements in the education given to girls which ought to be given to boys and vice versa? Are boys raised to become tough and insensitive to other human beings? How is this done and what roles do mothers play in this training? Do feminist mothers have other ideals for their sons than more traditional mothers? Do feminist mothers buy fewer wartoys for their sons than more traditional mothers do? Do their sons participate more in housework and in the sharing of domestic chores than sons of more traditional mothers?

The research project "Sons", which I led in the years 1986-1988, has tried to provide some tentative answers to some of these questions (Brock-Utne, 1989b). We interviewed twenty feminist mothers of sons and twenty traditional mothers of sons about the ideals they had for the development of their sons and about the difficulties they had encountered. The women we called feminist mothers had all been full-time career-women even when their children were small and had participated in and felt connected to the women's liberation movement. The more traditional mothers had seen their role as home-maker and mother as their primary role. Many of them were working part-time now but had not had employed work at all when their children were small. They had not participated in and felt partly reluctant to the women's liberation movement.

The ideal son

Almost all of the twenty feminist mothers interviewed want to give their sons an alternative education. They want to raise a non-sexist and gentle boy. A boy who cares about others, has empathy with humankind. A boy who shows and talks about emotions. The mothers do not want a tough and domineering son. They do not want their son to be a typical boy of the kind who gets into fights, swears and talks loudly and tries to dominate his surroundings. They want their sons to share domestic chores equally with their prospective wives and want their sons to live with strong and independent women, women who stand for something in their own right. When the sons are small, the feminist mothers often give them dolls to play with. They try to counteract a cult of toughness surrounding their boys. They try to have their sons participate in housework, have duties around the house. They give them physical warmth and tenderness.

Blaming the victim

But most of them feel that they do not succeed in educating their son the way they want. Many of them have a guilty conscience in this connection. They feel that they have not spent enough time with and energy on their son. They are quick to blame themselves and their careers when the son has not developed like the mother wanted him to. The feminist mothers seek explanations for their lack of success in raising their son according to their ideals in environmental factors. They blame themselves for not having had enough time and energy to counteract the environmental influences which have worked on their son to make him into a more traditional boy than the mother wanted him to be. They have not lived up to the myth of the good mother, the mother who is always there, who sacrifices her life for her children. This myth, even if the feminist mothers verbally oppose it, still haunts them, gives them a bad conscience and guides their thinking.

Blaming the genes

The feminist mothers never use a biological argument like the more traditional mothers do when their sons develop into more typical males than the mothers had wanted them to. The traditional mothers use expressions like "boys will be boys" and claim that there are innate personality differences between the sexes. Boys are "by nature" more aggressive, do not see dust or when a room needs cleaning. One of the traditional mothers claimed that "boys can easily manage a vacuum-cleaner and a washing machine. Technical gadgets belong to the realm of boys, but they do not see where the dust is and are helpless when it comes to the sorting of clothes to wash at what degrees and then when it comes to ironing." Elsewhere I have used some space to refute the biological arguments (see Brock-Utne, 1985; Brock-Utne, 1989a) and will here devote the space to a scrutiny of some of the environmental influences working on the young boys and their mothers.

Environmental pressures on a boy to conform

The environmental pressures working on a boy to make him conform to the stereotype of a traditional boy are gigantic. They meet him in all situations and from his most tender age. He meets the pressure from his playmates, the teachers in Kindergarten and grade-school, his class-mates and friends, the sports coaches, his father and the fathers of his friends, his grandparents on both sides, from cartoons, television, play material and books. Below, I shall illustrate some of these pressures by letting the mothers speak. By lending our ear to them we may understand masculine socialization somewhat better.

"Are you raising him to become a homosexual?"

More than half of the feminist mothers, against only a fourth of the more traditional mothers, had given their sons dolls. Here one of the feminist mothers tells about her son, Dag Olav, who very much wanted a doll for his birthday:

"Dag Olav, as my first child, got a doll for his birthday because that

> was what he wanted for a gift. My mother-in-law was present at that birthday and she said to me: 'Are you trying to raise that boy to become a homosexual?' I told her I did not care. I felt that boys should also have the opportunity to play with the toys they wanted to play with. And I felt that doll-play would be good training for a future role of father and husband, for learning to care and relate."

Accusations like these, which do not have any empirical basis whatsoever, that mothers who give their sons dolls may easily turn their sons into homosexuals, are hard to take in a society still filled with homophobia. Homophobia seems to account for the many assurances we got from the traditional mothers that they would not go so far as to buy a doll for their son - a teddybear, yes, but not a real doll. It did not seem "natural" they argued. A couple of the traditional mothers mentioned that their sons liked to play with their sisters' dolls, but the mothers saw it as their duty to watch that the boys did not play "too much" with the dolls. One of them said: "Of course I do not want a boy who is queer. Not one in that category, you know."

"You may do the shopping"

It is not only the mother who wants to give her son a doll who is met with contempt. Her small son will also feel it. The pressure on him will often come from playmates, both boys and girls. In the following one of the feminist mothers tells about her son, Bjørn, and his experiences in Kindergarten:

> "Well, there I was in the new Kindergarten with my little son Bjørn. We had worked so hard to build this Kindergarten, parents and children together. It was real community work and should be such a wonderful place for kids to be. We were the teachers of two nearby schools who had joined forces and built this place for our young children together. Our philosophy was that the children should participate in the building of the pre-school. In that way they would feel more ownership of the place. We built corners and created toys together. We made a doll's corner with a couple of beds for dolls, with dolls, bath-tubs, clothes and a small stove and refrigerator. And every day Bjørn just looked forward to the day the place would be ready for

> him to play in. There was no doubt in his mind. He wanted to play in the doll's corner. The first day all he could talk about was the doll's corner. But after a couple of days I never saw him there any more. Instead he was outside with the boys digging tunnels and animal graves. I asked him: 'Why are you never in the doll's corner any more?'. And then he answered: 'Oh, Gee, there is no point in going there. Everytime one of us boys comes to that corner one of the girls gives us a plastic bag and says: 'You can do the shopping.' We are never allowed to do the fun things in the doll's corner, like giving the dolls a bath or feeding them.'
>
> One could detect very well in that Kindergarten how the children themselves put pressure on each other to conform to traditional gender roles. This they did even though they were just four - five years old. I find that the girls should have been digging more and using their muscles and of course the boys should have participated in the real play going on in the doll's corner."

The pressure to get boys away from playing with dolls is strong and is exerted as well when the boy wants to play in the doll's corner in Kindergarten and is sent shopping instead, as when his mother is accused of making her son into a homosexual because she has given him a doll to play with. One mother told us that personnel in the Kindergarten where she had her son had recommended that she buy a gun for her son because he was such a timid and shy boy. Another mother told us that the Kindergarten teacher had said that her son ought to learn how to fight because he was a boy and "it is natural for boys to get into some fistfights."

"The father of my sons wanted them to see the worst videofilms"

In many cases the mothers see the children's father or stepfather as the main obstacle they have to face when they want to raise a son according to their own ideals. In almost all of these cases the fathers/stepfathers want to treat the boys harsher than the mothers want to. The fathers want their sons tougher and rougher than the mothers want them. They do not, according to the mothers, see the gentle and empathetic boy as an ideal. In a couple of instances the mothers mention that they have found it hard to get their sons to participate in housework because the sons have seen how their fathers have sabotaged this type of work. In some other instances the mothers mention that they have felt that they have been more or less alone raising the children because their husbands have given priority to their own careers. But when they mention problems they have had with the fathers/stepfathers in connection with the raising of their sons, they stress the conflicting values held by themselves and the men. They want their son to become another person than the fathers want them to become. The differences are systematic, always in the same direction with the fathers with higher career ambitions for their sons, with a wish that they excel and that they become tough, more "real men." In some instances these conflicts have led to divorce. And in some instances the mothers feel that their sons would have developed in a better way had the mothers divorced the fathers or divorced them earlier than they did.

One mother tells how the father scolded her because he felt that she gave her sons too much physical affection, hugged them and held them tight. She let the youngest son, who was very frightened at night, sleep with her in her bed for many years to the great annoyance of her husband. Her mother-in-law also scolded her for this and told her over and over again that she was not firm enough with the boys. But the biggest conflict she had with her husband was over the type of cultural influence the sons should be exposed to. She wanted to take the sons to children's plays, to puppet-theatres, creative dancing and concerts. Her husband just made fun of such activities. He loved tv and videos. We quote her here:

> "The father of my boys just loves to watch tv, all channels that exist in the world. From the time he came home from work, nothing else existed than tv and video. He rented the most horrible movies. When I was away sometimes in the evenings I would find my sons sitting up when I came back watching the most horrible videos full of violence and brutality. The youngest was just a scared little boy at that time. He was so scared afterwards and the eldest were tired at school. I was so against all the tv- and videowatching every day and far into the night. I was especially annoyed at the fact that he rented films for adults (18 years age-limit) and placed our poor little son in front of them.
>
> No wonder he got scared and wanted to sleep in my bed at night and have me to comfort him. And I got dead tired and was also scolded by my husband because I let the boy sleep in my bed. What else could I

> do? He was so scared. I tried to give him a feeling of safety and security, a feeling that his father tore down all the time through these horrible movies. We had many conflicts about this. At the end he found someone else and moved in with a young girl. Now the two of them sit together at night and smoke and watch video. And when the boys have been there to visit, they are dead tired because they have watched video to one or two at night and the small one is allergic to smoke. But I was the one who was blamed by my mother because my husband left me. 'No wonder he left you,' she says. 'You were too much away from home and you did not prepare good enough food for him, did not look after him the way a proper wife should.' But I think it would have been better for my sons had I divorced their father long ago."

Another feminist mother, who is also divorced from the father of her son, tells about good cooperation between her ex-husband and herself when it comes to the raising of the sons. They share the same educational philosophy and agree very much when it comes to activities their boys ought to participate in and attitudes they would like to foster. But some time after the divorce the mother remarried and her new husband was much stricter with the boy than his father and than the mother thought he ought to be. We lend her our ear:

> "Jørn's father and I very much agreed when it came to the raising of Jørn. And if we, on a rare occasion, disagreed, we would never discuss our disagreement while Jørn was there. Had one of us said something, the other one would keep quiet. We would then discuss our disagreement later on when Jørn was not there. But my new husband is much tougher and stricter. He demands much more from Jørn. I feel that Jørn receives too rough treatment from his step-father. The step-father did not have any children of his own so it is maybe easier then to think children should be spoken harshly to. The step-father is very masculine, big and strong. Jørn is not that type at all. They are very different types and there have been many and bitter conflicts. The step-father is so tough and strict. Jørn always gives in, is so kind, so gentle. I have to step in and help him. I feel a responsibility to get him through these conflicts so I go between the two to protect my son. Get him through without suffering too much, without getting destroyed by his step-father. It has often been very strenuous for me to go between

> the two all the time."

There are also several of the traditional mothers who deplore the fact that their husbands want to make the sons into tougher boys than the mothers would like. One of them tells us:

> "I have a special relationship to my eldest son. He is a somewhat cautious and gentle type of boy. That fact is precisely the reason why his father wants him to become tough. I find that he has frequently treated him too roughly. So therefore I have tried to protect him as best I could. I am also rather upset with my husband's many sexist jokes and his frequent comments about women drivers among other things."

Another mother tells us when we ask her whether there have been any obstacles preventing her from raising her son the way she has wanted to:

> "The obstacles have been of an emotional kind. My husband and I have values that clash when it comes to the raising of our sons. My husband has wanted the boys to become much tougher than I have wanted them to become. I wanted them to be able to show emotions and empathy, to have close relationships to other human beings."

"Correct starting position for a 60-meter race"

But even in instances where mother and father agree in the raising of their sons, share the same values and want their sons to develop the warm, tender and creative parts of themselves, they may run up against strong pressures which may counteract the attitudes they try to foster. Sometimes the ones who exert this pressure are other parents, especially the fathers of the friends of their sons. A feminist mother tells:

> "The main obstacle I have had to face when it came to raising my son in a certain way was the pressure put on him from the omnipresent fathers of his friends. These fathers attached great importance to the performance of their sons in sports activities. They would always be present at sports events, drive their sons to the arrangements, would show them the correct starting position when running a 60-meter race. And they would scream and yell to them and cheer them on. My son felt on the one hand a little sore that he did not have a father like that.

> On the other hand I felt that the activities these fathers engaged themselves in really counteracted everything I wanted to build up in my son. The fathers destroyed the school championships by making them so competitive that the poor kids were crying if they let their fathers down. The fathers were there to see their sons win."

One of the other feminist mothers expressed herself this way:

> "The main obstacle I have encountered when I have tried to raise my sons according to my own values is personified in the typical father around the place where we live. The typical father around here is the one who with enthusiasm drives his sons to and from the icehockey field and is great buddies with his sons. And he takes his sons with him to watch football and watches sports with them on television. But he has trouble really relating to his sons, to open up and talk about emotions. It is not easy to attempt to raise boys in an alternative manner in this environment. The friends of my sons come up with negative comments about the fact that my sons do a lot of washing up, have their own housechores to do and always pack their own lunch-boxes."

"In the sports clubs they learn to play it rough"

Several of the feminist mothers deplore the influence of the sports clubs their sons belong to. They feel that they fight a losing battle against these clubs. While the mothers would like their sons to develop into sensitive, empathetic and cooperative human beings, the clubs foster a competitive and rough spirit. We lend our ear to one of the mothers:

> "Here at home we are in charge. We can let our values and our rules be the decisive ones. But outside of our home there are so many traditional roles and norms. The lessons at school are not bad, but there are lessons of a very traditional nature taking place in the playground at recesses. And in the sports clubs there is really a tough environment. There the boys learn to swear and look at girls as sex-objects and things like that. Karsten plays football and I feel that the coach tries to destroy everything in him that I have tried to build up. I sometimes wonder what these coaches think they are doing."

The environmental pressures working on a young boy to have him conform to the traditional male role seem to be so strong that we do not need to look for biological explanations to explain how boys become boys.

There is maybe not so much reason for feminist mothers to put the blame on themselves when their boys develop in a more traditional way than the mothers had wanted them to.

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part 3: paper summaries

On Decolonizing Identity: Consciousness as Social Practice

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The author addresses three interrelated themes. In the first *theoretical* section there is a review, both historical and analytical, of the paradigmatic crisis in sociology, and in particular the sociology of ethnic and race relations. A humanistic perspective is elaborated. Among other things, the topic of "internalized (social/ethnic) oppression", as discussed by Erika Sherover-Marcuse, is introduced and compared with research previously done on the psychological effects of racism.

The second part of the paper attempts to build an experiential *methodological approach* to ethnic identity, related to the writings of John Heron in England. In this version of action research, group interactive techniques such as "re-evaluation counselling groups" and "reciprocal interviewing" are explored as experiential social research methods.

In the third and final section, the author describes and reflects on his *previous work*, using the theories and methods referred to, *with groups of Mexican American people*. His interview guide is presented, and the concepts of "ethnic discrimination" and "ethnic experience" are emphasized as basic. Other topics covered in this section are: the sort of data that may be obtained via experiential research, and how to proceed in both analyzing the data and "intervening" with participants as co-researchers.

The author finds that the theoretical and methodological approaches used in this study suggest a promising line of research and education relevant also to other areas of internalized oppression, for example, those related to class, gender and age.

Enemy Images Explored via Associative Techniques

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Two hundred university students from Sweden (half of them economics students, half of them teacher students) were given the task of writing down free associations to seven stimulus expressions dealing with enemy images, the superpowers and related phenomena. The main aim was to find out whether such a technique could provide useful material for analysis.

The technique was easy to use in the data collection situation and provided rich material for analysis. The analysis procedure takes time and involves some risk of subjectivity, but seems to give data of potential interest.

According to this instrument, the present group of Swedish university students cannot be said to be characterized to any great extent by negative and stereotyped enemy images or by militaristic attitudes in general. Associations to "enemies of our country" did include a number of geo-political enemy responses, more so among economics students than among teacher students, and more so among males than among females. But the geo-political associations were varied and mixed with many other types of threat images, especially dealing with environmental problems. When associating to "avoiding war", very few students talked about deterrence or military force as an instrument, whereas a larger group thought about non-violent procedures and disarmament.

Some data on children and young people in Sweden were also presented. The subjects were students from age groups 11, 14 and 17. The results showed clear age and sex differences: The older the students, the higher the tendency to suggest that there are geo-political enemies; and at all age levels, the boys suggested such enemies more often than the girls. Two different data collection techniques were used, and the same pattern of age and sex differences appeared in both cases.

It is suggested that the techniques employed would be useful for comparisons between countries as well, and fellow researchers are invited to join the author for a further exploration of this area of enemy images. Work has been started with university students in four other countries, and brief illustrations of such comparative data from the Soviet Union were given.

Who is Going to Foot the Bill in 1992?

Mario Borrelli

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Beginning with the Southern Italian experience, Mario Borrelli shows in his contribution the peripheralization between Central Europe and the bordering countries since the advent in 1962 of the European Common Market.

This process expanded when the Soviet empire began to crumble and will – according to the author – become an explosive issue, especially in the Mediterranean Basin, the nearer we get to 1992, the goal set for complete European integration.

The Imperative of Peace Education in India Today

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If peace education is to be an investment in the development of human resources, as the new education policy formulated in India claims to be, the curricula will need to be modernized, because it is precisely there this perception will leave an impact. For that, an innovative and creative attitude is needed. In India, an understanding of peace and nonviolence in depth by the learners is the crying need of the time, linking class room experience with the existing actualities in the outside world and its challenges.

Peace study, therefore, must be included in the core curricula both at the higher secondary and the university levels. Ideas have always been a powerful influence on the education pattern everywhere.

This paper suggests an exhaustive list of courses. The "Live It" part of the course is suggested to be compulsory. It will involve projects related to the learner's own family, or to those aspects of social, economic, judicial, educational or religious fields which have vitiated human relationships in national or international understanding.

Today's ambience in the world provides ample opportunities for the learners to use their peace study experiences creatively and effectively.

In India a decision has been made to review the nation's education. The time has come to consider seriously peace study as a part of the core curricula in academia at all levels, considering the compelling spectre of violence that has overwhelmed the society and this generation in India.

Europe at the Crossroads: A Conceptual Model for a Future European Peace Order

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The paper presents a detailed analysis of the political and social situation in Europe following the "silent" revolutions of 1989 and the Malta Summit between President George Bush and Soviet leader Mickhail Gorbachev. Now that Europeans have to construct peace from peace and not from the legacy of a war, this post-peace impact is yet to be defined and worked out. The hearts of many European people are filled with a mixture of feelings - of hope, expectations and awe - and a desire to do something to reinforce this rapid change of circumstances. The question the author asks is: In what direction shall European decision-makers proceed? The answer is: build peace upon peace through education. Now that peace is here, the structures of closer cooperation and communication ought to be legally and morally strengthened. It has to be therefore "peace with work to do". The way to go about it is to educate people to regard this vision as possible and necessary for a future European peace order. As a first step towards this endeavour, the author proposes the drafting of a Pan-European Educational Manifesto. The objective is to accelerate the present period of socio-political and cultural transformation in Europe, with a view to encouraging greater democratization and multilateral forms of operation. The Manifesto should encourage all European States to implement, through their Ministries of Education, a system of education that fosters greater unity, coherence and mobility among the peoples of Europe.

The future of Europe, at this particular moment in history, lies within the silent reflexive action of thinkers and policy-makers. Their orientation can forge a new consensual way of thinking somewhere between caution and optimism.

Education for Peace and the Reading of Literature

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Instead of presenting an abstract, we quote from a recent letter:

"Dear Åke, ... My paper that I read at the PEC meeting has been accepted for publication by the journal THE CENTENNIAL REVIEW. Hence, I'm not sure that there is any need for it to be published in the proceedings. It is also a paper which an abstract kills, so I wouldn't like to abstract it. You can say that it deals with the need for confrontation in Education for Peace and how literature can help with this. ... Shalom, Haim."

Report on the 2-Day International Workshop on Peace Education and Political Stability in Africa Held at Lugard Hall Kaduna May 30 - June 1, 1990

Samie Ikechi Ihejirika

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A report was given on an international workshop organized jointly by the Peace Research Institute of Nigeria and the Rotary Club of Kaduna Tudun Wada on Peace Education and Political Stability in Africa. The workshop concluded that if Africa needs peace and stability, it must educate for peace.

It was agreed that Africa has traditional concepts of peace which were functional in the resolution of conflicts, but that these concepts need to be re-examined, adapted to modern situations and publicized especially through textbooks. The family, the child, the school, women and the media were identified as key actors in the development of a peace culture and therefore constitute the foundations for peace education in Africa. Identified also was the need to make Peace Studies and the teaching of conflict resolution skills part of formal and informal education in Africa.

In order to provide a forum for the continuity of the suggested strategies from the workshop as they relate to the issues of conflict resolution and peace education activities in Africa, a consortium called Conflict Resolution and Peace Education Network for Africa, CREPNA, was formed. For further information regarding CREPNA, contact: Samie Ikechi Ihejirika, Co-ordinator (address as above).

A Proposal for the Introduction of Peace Studies at Makerere University

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In Uganda, positive development has been impaired by violent social conflicts which have afflicted the country for a quarter of century. The present paper stresses the need for education and research related to peace. Peace Studies should be introduced at Makerere University. The main objectives would be: (a) to carry out research into the conditions and requirements for peaceful social development in Uganda; (2) to promote learners' knowledge of and commitment to the ideals and requirements of a just and peaceful world; (3) to train teachers, administrators, farmers, health and social workers in the skills of conflict resolution.

Research should focus on two areas: (a) African insights and values related to peace and the practices of conflict resolution, including third party mediation; (b) studies that connect research to current social problems, such as human rights abuse and the problems of refugees.

In particular, the author proposes a scientific investigation into the cultural values and practices of peace, including conflict resolution as understood by Ugandans. A more systematic knowledge of traditional peace values and practices of conflict resolution in six major cultural groups in Uganda would facilitate building a comprehensive and culturally relevant peace education. Among other techniques, the Rokeach Value Survey Instruments will be used in this study.

Peace Education and Refugees

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The world has known refugees for a long time. However, what the world has been witnessing for the last twenty-five years is disgusting, numbing. Millions and millions of third world people had to leave their home and their country in search of food, shelter and security. In addition, there are millions more internally displaced persons, languishing within the frontiers of their own states. Men, women and children stand uprooted, plucked away from their culture and condemned to live in the most dehumanizing circumstances. Will the world of these refugees ever change? How can such a change be effected? What role, if any, can peace education play in changing the refugee world?

These issues are important for peace research and peace education. More and more people need to think, write and discuss about the refugees and identify the areas of possible action. This should be, much more than has been the case so far, a world policy concern, a central task on the agenda of peace research, peace education and peace action. The present paper presents and discusses these issues, referring to a number of studies and reports in the field.

Nonviolent Action and Conflict Resolution: An Empirical Assessment

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Nonviolent action for the resolution of conflicts has a long history. In spite of Gandhi's development of satyagraha – the most systematic and developed mode of nonviolent action – and its dramatic use in India, astonishingly little attention has been paid to the processes involved in the workings of satyagraha. Most of the writers in the field have either concerned themselves with a philosophical elaboration or analyzed it in terms of the role played by Mahatma Gandhi. It is important to try to understand satyagraha as a

sociological and socio-psychological category, and to try to assess empirically the perception, the cognition and the attitudes of rank and file people involved.

In this working paper, the author describes his attempts to collect such data in India and discusses the implications of some preliminary findings. He stresses that a basic question to ask is: What are the prospects for satyagraha becoming the normal mode of social action in conflict situations? So far, most of the nonviolent movements have been sustained by a nonviolent ideology derived through religious beliefs. The danger is that if the accent is on religion rather than nonviolence, the accent of nonviolence will change as the interpretation of religion changes. Indian religions can be easily interpreted either to support violence or nonviolence.

A Presentation of "Social Cultural Action" and Some of Its Activities in Lebanon

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When speaking about Lebanon, where violence has been dominating since 1975, one could refer to massacres of hundreds of people every day, by bombing residential areas, shooting indiscriminately, installing car bombs in the over-crowded streets, kidnapping innocent people etc. These violent acts are not exclusively carried out by militia and armed organizations; individual and "gratuitous" violence is escalating.

There are, however, in civilian society, various forces acting against this everyday violence, in the belief that what is needed is a long-term and profound education for peace, non-violence, human rights and democratic values. In 1988 the "Social Cultural Action" was founded, a Lebanese NGO entirely engaged in the struggle for human causes in Lebanon. The "Social Cultural Action" aims to sensitize the civilian population to the necessity of social change and the use of non-violent means to improve the conditions of life and to increase social justice. This work involves peace and human rights education through seminars in different areas of the country and for different kinds of groups.

The following are some examples of the current activities of "Social Cultural Action": (1) The annual seminar of "Training for trainers", which is part of a six-year plan to educate 400 trainers from different Lebanese NGOs.

This year's seminar includes training for non-violence in the struggle for human rights. (2) Participation in the peace education program of Unicef in Lebanon. (3) Creation of lecture and documentation centres in six regions of Lebanon jointly with Unicef.

Furthermore, members of "Social Cultural Action" are working on the publication of a journal on the different Lebanese NGOs and their activities for peace and human rights in Lebanon.

Status of Peace Awareness Programmes in Educational Institutions in India

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During recent years Indian society has been facing a crisis, characterized by ethnic antagonism, unmanageable law and order problems and human sufferings. The situation calls for a major effort to promote national integration, value education and a culture of peace. Such an effort is relevant for all, but especially the young mind needs to be protected from the prejudices of the adult.

The Institute of Peace Research and Action decided to develop an educational programme to promote internalization of peace as a value. The Institute conducted a study to generate data that would form a sound basis for developing such a programme. The project attempted an examination of the needs, concerns, perceptions and responses of the young minds to the contemporary situation. It also studied the status of peace awareness programmes being run by the educational institutions, with a special focus on the programmes developed during the International Year of Peace (1986). The study limited itself to secondary schools in the union territory of Delhi. A questionnaire was structured to elicit information on the socio-economic status of children, on the general awareness among school children of peace, and on the impact of peace programmes run by the schools. The awareness aspect was analysed in terms of five dimensions, viz. Human Rights and Peace, Peaceful Co-existence, Power Structures, Social Movements, and General Conditions of Stable Peace.

The study revealed that there is a high level of understanding of peace issues among students and that they are highly responsive to ideas and opinions gathered from different sources to which they are exposed. Respondents showed maturity of thinking, articulating their views even on complex issues.

However, the high level of awareness of peace issues had not come to the students from their school programmes. The educational system had failed to do justice to the policy statements on value education and national integration. The study revealed that the programmes administered were ineffective and that a totally new approach needs to be followed to contribute to the creation of a peaceful society through educational programmes in the formal system.

Developing School Materials for Peace Education in Ireland

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Paul Rogers and Maura Ward presented a résumé of their curriculum development work in writing, piloting, publishing and disseminating school materials on Peace Education. They gave a brief description of their school programmes and focused on a new series of modules for post-primary schools (11-16 year olds).

The first of these modules – Peacemaker – was published in 1988 and is an attempt to facilitate peacemaking skills and attitudes. It has been warmly received by teachers in many countries throughout the world.

The second module – Power to Hurt: Exploring Violence – is about to be published. Like Peacemaker, this module is composed of a series of units, each with its corresponding objective. Each Unit contains lesson plans for teachers and photocopyable student worksheets. Aware of the immense pressures of time on busy teachers and the difficulty of introducing peace education topics to the school curriculum, the producers of this module hope they have created a "teacher-friendly" programme which includes a comprehensive index of audio visual material, books and music; an evaluation exercise will assist teachers in judging the effectiveness of this resource. Only one copy of the teacher's book is required and a minimum amount of preparation time before the programme can be initiated in the classroom. The methodology employed in this module is essentially activity-based and includes the following: writing, listening, talking, drama, role-play, debate, group work, research, project work, surveys, interviewing and reporting.

The units of the violence module are: Perceptions of Violence, A Project on Local Evidence of Violence, Types of Violence, Media and Violence, Causes of Violence, Costs and Consequences, Alternatives to Violence, Levels of Seriousness, The Morality of Violence, Violence in Northern Ireland.

As far as possible each module is designed so that it can be part of various school disciplines such as English, Religious Studies, Social and Personal Education, Civics and, in some cases, History or Environmental Studies, or as part of a Pastoral or Cross-Curricular programme. Teachers are encouraged to use the modules as part of local, national and international Inter-School Projects in Education for Mutual Understanding, North/South School Links, European/World Studies. Using these modules may also provide opportunities for schools to communicate through Electronic Mailing.

"Men and Women Working Together": Report on a Workshop (NGO Consultation, Vienna, February 22-23, 1990)

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The 34th Commission on the Status of Women, CSW (Vienna, February 26 – March 9, 1990) was dedicated to the appraisal and review of the Forward Looking Strategies (FLS, Nairobi 1990) on behalf of the advancement of women. The NGOs which usually observe the annual meeting of the commission held a preceding consultation under the motto "Making the FLS Work". Thanks to generous funding by national governments it was possible to invite national experts, and about twenty workshops were facilitated.

Since gender competition and gender conflicts seem to be a severe obstacle that hinders the smooth and successful implementation of the FLS it was decided among the Baha'i International Community, IPRA and the German Women's Council to run a joint workshop, "Men and Women Working Together".

The first part of the workshop concentrated on the questions why cooperating on an equal basis between men and women scarcely takes place and why, on the other hand, it is essential to be achieved. It was stressed that partnership is the basis for equality, that cooperation is a better approach to solving problems because it broadens the perspectives in the problem-solving processes, and that it is a basis for the establishment of more human conditions as a fundament for national and global peace.

The workshop thesis that it is up to women to struggle for and promote this cooperation since few initiatives are forthcoming from men was widely agreed upon. This also means a change of paradigm for some women's organizations. This concept of men and women working together by no means suggests a retreat to the structures of patriarchal hierarchy. It includes the advancement of women on a large scale and equity on the basis of partnership, but it is a wholly different concept than the struggle to merely take over men's places.

The second part of the workshop focused on the awareness and skillful handling of paradigm shifts as well as managing diversity as such. The need for training in consultation skills and creative problem solving was stressed in order to enable people to solve conflicts peacefully.

Peace Education: Some Swedish Experiences

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Sweden has not been at war since 1814. This sometimes makes it difficult to explain why we need peace education. The following arguments and means have been used to give legitimacy to peace education. (1) Reference to the nationwide curricula, which in their introductory parts contain some normative though vague statements on education for human rights, international solidarity and peace. (2) Reference to the global situation, all the threats and sufferings mankind has to cope with today. (3) Cooperation between schools and international organizations such as the Red Cross, Save the Children, Amnesty International and the UN Association of Sweden. This helps give peace education legitimacy and reduces the suspicion. As for the defence forces, it is important to have an open dialogue in order to broaden the perspectives of the traditional defence education in a more global direction.

Furthermore we (= people in charge at the Swedish National Board of Education) have emphasized that peace education, in addition to the cognitive element, must include both an affective and an action-oriented one as well. Accordingly many Swedish schools have today set up international and humanitarian projects as a legitimate part of school work.

It is important to bring about close cooperation between peace education and environmental education. The bridge between them is human rights and education for human rights.

The Scapegoat Project:
An Educational Project on Prejudices, Discrimination and Anti-racism for Children Aged 10-14

Jan Durk Tuinier

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The recent developments in Europe have created new opportunities for peace education. Until recently the East-West conflict stood in the centre of attention, but now other problems – and possibilities – have arisen. In Western Europe the arrival in recent years of immigrants and refugees from all over the world has created social and racial tensions; in Central and Eastern Europe we witness a re-emergence of conflicts about the rights of minorities and an upsurge of – sometimes violent – nationalism. In many European countries ultra right-wing groups try to profit from the uncertainties created by the new political circumstances. They do so by distorting reality, stimulating prejudices and calling for discrimination.

The aim of this project is to teach children an understanding of the mechanisms responsible for racism and ultra-nationalism.

A hundred Dutch cities have decided to offer to their schools an exhibition on this subject in 1991, in order to stimulate peace education in schools.

The exhibition includes a series of educational games. There are six separate units (or themes), with different missions for children to carry out in small groups. The children must make analyses and choices, give their opinions, point out prejudices and so on. Follow-up activities can take place at school. The six themes are:

1. Being different (differences and similarities)
2. Images and prejudices (fact or opinion)
3. Generalisations and stereotypes (true or false)
4. Discrimination (the scapegoat mechanism)
5. Enemies ("Us versus them")
6. Racism and fascism (equality and inequality)

The exhibition is produced and supervised by the Dutch Foundation for Peace Education "Vredesopbouw" in Utrecht, The Netherlands, in cooperation with the Dutch Network for Municipal Peace Policy. In addition to the exhibition a number of educational and audio-visual materials on the "scapegoat" subject will be available.

Vredesopbouw is planning to translate and adapt the Dutch exhibition for use in other European countries. At this moment Vredesopbouw needs partners in other European countries who are engaged in promoting peace education.

If you want more information about this project, please contact Mr. Geu Visser or Mr. Jan Durk Tuinier at Vredesopbouw (see address above; phone (-)30 545 404).

Global Education in Primary Schools in the Netherlands

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This paper discusses the meaning of peace education and global education, the goals of peace education and global education and the situation in the Netherlands in this area. In the Netherlands, the term global education primarily refers to education about the so-called Third World.

In the Dutch school system, schools can to a large degree choose their own curriculum and school-books, which means that the individual teacher plays an important role in stimulating global education. Hence, it is important to know what teachers know and think about the Third World. This is generally based on what they have learned about the Third World when they were young. At that time, information was mainly provided by missionaries who returned with their stories and slides, showing "heathens" clothed or unclothed, which often created some hilarity.

Another source of information is television. When an increasing number of people got access to television, they met vivid pictures of people dying of hunger. Large campaigns were carried out for India, Biafra and Bangladesh.

It is against this background of negative and often simplified images of the Third World that we must give substance to global education. The goals of global education must include knowledge and insight (for example, into the causes of inequality) as well as attitude (for example, being prepared to work for changes, including a fairer division of wealth).

Peace Education for Preschoolers

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In Finland the promotion of peace has been included in the Children's Day-Care Act, which states that "in promoting the development of children, day care should support the child's growth towards shared responsibility, peace and caring for his or her own environment". The aim of the peace education project for preschoolers was to produce a peace education programme for preschool children (3-6 years). Its purpose was to gather and develop methods and ideas of educating for peace in day care, and it was carried out in cooperation with preschool teachers.

Peace education was understood as a wide concept, comprising the following eight sub-topics: cultural, international and ecological education, education on human rights, development education, education for peace and education for equality and cooperation. The project presented about 150 activity ideas spread over the year. The activity ideas included teaching discussions, cooperative games and sports, ideas for play-acting, visits, parties, songs for peace, and ideas on cooperation with parents and foreign "twin" preschools. In addition, 16 fairy tales on international understanding, altruism and environmental conservation had been written.

The project report contained instructions on the activities, for example: *Cultural education* - Visits to museums, library, theatre etc. Authors, actors or artists were invited to come to tell about their work. Children arranged their own circus, theatre, etc., performances for various audiences, e.g. parents. *International education* - Parents and grandparents were invited to come to tell about foreign countries they have visited. *Education on human rights* - Visits to old age homes and institutions for the handicapped were arranged. *Education for peace* - Children are taught to value peace.

part 4: overview impressions

IMPRESSIONS - A

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PEC PAPER SESSIONS

As usual, the opportunity of PEC members to meet together within a conference has been a key to the ongoing life of PEC. Unfortunately, Celina Garcia was not able to be present due to illness, and we extend to her every good wish for a speedy recovery. Robert Aspeslagh agreed at short notice to organise the work of PEC within the conference. Five sessions were held, including one joint session with the Women and Peace study group and one meeting focusing on tertiary peace studies. The following themes attempt to summarise the presentations:

1. The context of peace education

Åke Bjerstedt argued that there is a difference between peace education as *text* (explicit peace education) and as *context* (implicit peace education) and suggested that the latter was more desirable as an approach. This led to a discussion, taken up also in a number of the papers presented, of the nature of the context, and particularly, the various ways in which *structural violence* is a fact of everyday life, from the oppressiveness of tradition (Anima Bose) to the ways in which we think of everyday life as full of problems rather than possibilities, limiting the sense of the future especially for young people (David Hicks).

The audience for peace education was also raised as an issue, since it was asserted (Solomon Nkiwane) that adults both provide models for young people and are significant actors in the present power structures. This led to consideration of concepts of power and the state and how these are represented in peace education (Nielsen de Paula Pires).

One framework for considering these issues is that of legitimation (Heide Schütz) and the concern that especially if peace education does not grow out of a context, it is easily open to the push and pull of various interest groups and political factors particularly within formal educational institutions.

2. Conflict and confrontation

A challenging existential framework for considering the content of peace education was introduced by Haim Gordon. He asked how confrontation in Buber's sense of dialogue, with the whole person, for change, can be the basis for an authentic peace education.

The challenge was taken up through case studies of the role of education in situations of conflict, including questions of the role of language in peace education (Lutz van Dick), and active learning including cooperative work with parents and special communities (Maura Ward and Paul Rogers). A number of projects including research on children's, teachers' and particular communities' attitudes to peace and peace education (C. Rajyalakshmi, Amrut Nakhre) and projects open to transnational participation and collaboration (Geu Visser; the scapegoat project: Jan Dirk Tuinier; enemy images: Åke Bjerstedt) were described. The role of particular tried approaches was examined (Anima Bose). Further, the issue of how to humanise the other has become an important one in peace education and research, made the more urgent by people working in actual situations of conflict.

3. Peace education in situations of internal conflict

Possibilities were canvassed to use peace education as an approach to creating the base of tolerance for the future (Chafic Nehme; Mohammed Kassem). The importance of working with NGOs and with out-of-school youth was emphasised. Working with refugee children is also a challenge to peace educators (Syed Sikander Mehdi). Using local culture as a resource to promote peace and development within a nation (Leander Komakec) and the roles of teachers, schools and communities in the effort were central issues considered.

4 . Joint PEC - Women and Peace session

Three diverse papers were presented. Birgit Brock-Utne discussed her recent research on the raising of a peaceful boy. The differences and similarities between "feminist" and "traditional" mothers in their attitudes to why their boys did not turn out the way they would have liked provoked a new field of research, the role of fathers in boys' upbringing, especially the amount of time spent with boys watching competitive sport and the implications of this for non-violent alternatives.

Veslemøy Wiese posed three questions which can form a basis for education amongst peripheral groups: how can global indicators be anchored to local situations?, how can we work with the local situation, especially politically?, and how can we use dialogue to confront our humanity? She then described the implementation of some answers to these questions in a program for leadership and administration with network-strengthening amongst women. The aim is to mobilise women's "reserve of knowledge in a process of social transformation".

Men and women working together was the theme of Heide Schütz's paper. Her concern was paradigms for living, including change in the paradigm of male-female relationships. Insecurity and resistance to change, once identified, can be used as the basis for work towards greater cooperation, and a program designed to foster such work was outlined.

ADMINISTRATION, AND THE FUTURE

1. Celina Garcia was thanked very warmly for her work as PEC Executive Secretary during 1988-90, and every good wish was offered to her for a speedy recovery. Robert Aspeslagh was thanked for his difficult work, at very short notice, in preparing for PEC's meetings for this IPRA conference, and he and Robin Burns for work within the conference. The best wishes of the conference were sent to Corinne Kumar D'Souza for the recent tragic loss of her husband, and to Magnus Haavelsrud who was unable to come for urgent family reasons. Thanks were extended to the outgoing PEC Council and to all participants in a full and lively series of meetings within the conference.

2. Åke Bjerstedt (Sweden) was unanimously elected to the position of Executive Secretary of PEC, 1990-2.

The following were elected to the Council of the Peace Education Commission: Anima Bose (India); James Calleja (Malta); Nielsen de Paula Pires (Brazil); Susumi Ishitani (Japan); Nagasura Madale (The Philippines); Pat Mische (US); Solomon Nkiwane (Zimbabwe); Sanaa Osseiran (Lebanon); Riitta Wahlström (Finland); Maura Ward (Ireland). Past executive secretaries are ex officio members.

3. PEC input was specifically sought for, or is being made to, the following projects (contact person in brackets):

- Cultural symbiosis in Andalusia (Sanaa Osseiran);
- Human rights decade (Betty Reardon);
- Environmental education resource guide (Pat Mische);

- Models for global education (Pat Mische; Geu Visser: separate projects).

4. Sikander Mehdi raised the question of PEC assistance for the preparation of a Peace and World Order Studies guide for the third world. It was suggested that he and Betty Reardon consult on this, with a view to possible collaborative publication with Virginia Cawagas in the Philippines.

5. Requests were made for the revival of the IPRA summer school, which had proved such an important place in the past for PEC members to actually work together rather than just listening to papers. Veslemøy Wiese and Magnus Haavelsrud were suggested as stimulus persons for this.

IMPRESSIONS - B

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Participants at the 13th General International Peace Research Association (IPRA) conference held at the University of Groningen in Holland, July 2-5, 1990 were happy that the Berlin Wall had come down but did not exactly rejoice at the level of peace on this planet. Reports from Asia, Latin America, and Africa reminded the about 350 delegates of severe problems of violence in many parts of the world. From Asia people told stories about refugees displaced by war and regional conflicts. From Africa came descriptions of low intensity conflict championed by countries in the North, and from Latin America came tales of advanced technology and police repression supported by the United States. The past two years since the last IPRA conference in Brazil have demonstrated the power of nonviolence, particularly in Eastern Europe, and have seen a lessening of the cold war, but the forces of war, violence, and ecological destruction still pose severe problems in many countries. The Military/Industrial Complex has not disappeared and is looking for new ways to ply its murderous trade.

PEACE EDUCATION COMMISSION

The largest working group within IPRA is the Peace Education Commission (PEC) which held five sessions at the conference. Reports from participants provided examples of the depth of peace education which has become a part of the agenda of ministries of education in many parts of the world, especially in Europe. Åke Bjerstedt, a Professor of Education in Sweden who currently chairs PEC, has for the past five years been developing a data base on global peace education efforts. Anybody interested in knowing more about how peace education is being practiced in different parts of the world can order some of his publications from him at the School of Education, Box 23501, S-200 45 Malmö, Sweden.

Europe

Peace educators from Europe have a rich history of peace research which was developed over 25 years ago in the Scandinavian countries. Professors at European universities have had their attempts to promote peace education strengthened by the Talloires Declaration, which underscored the importance of peace education at the university level. At the elementary and secondary level in Europe, many teachers and school systems are teaching about environmental destruction and problems of underdevelopment in poor countries. A former director of the Swedish National Board of Education mentioned that he preferred the name, Education for Global Survival, to peace education.

Teachers from the Netherlands reported on their efforts to promote global education and human rights in an increasingly international world - educational activities that have the goal of producing peaceful adults responsible in their own behavior and concerned for others, who are willing to contribute to the peace process. One teacher discussed in depth a "Scapegoat" project being promoted by the Dutch Peace Education Foundation and introduced into Dutch schools to help students understand the roots of prejudice. Lennart Vriens from the University of Utrecht stated that peace education attempts to promote notions of an economy based on social justice for the whole world, and not just a centralized economy benefiting those who already have wealth.

Mario Borrelli, the Director of a Peace Research Institute in Naples, has been helping the underprivileged fight for social justice. He feels that universities tend to ignore the hard facts of social reality and that PEC should help universities focus on questions of social responsibility. Borrelli expressed concern about the upcoming European Economic Community which tends to concentrate capital in the existing economic centers of Europe and draw investments away from the periphery.

David Hicks and Tom Daffern from the Institute of Education in London reported that interest in peace education has been declining in Great Britain, as a result of 12 years of Thatcher and new state-mandated objectives for a national curriculum. Teachers are feeling overwhelmed meeting these centralized demands, but are teaching some peace education as a part of those instructional activities dealing with world order and global studies. Tom Daffern has helped organize a University Peace Studies Network for professors in the United Kingdom which held its first meeting in London in April 1989.

Paul Rogers and Sr. Maura Ward from the Irish Commission for Justice and Peace discussed the work of the Peace Education Programme. This organization has produced curriculum materials on violence and nonviolence for elementary and secondary schools in Ireland that are being warmly received by educational authorities. Staff from this program have started to train teachers on the use of their materials.

Middle East

Two educators from Lebanon described peace education efforts in their country. Currently Lebanon is so badly divided that there are no common goals for schools. The very rich are educated in private schools, while the vast majority of people don't attend schools. Young people are being drafted off the street to serve in various armies. Peace education in Lebanon promotes common goals in a country badly divided by religious-political conflicts. Residents of Lebanon concerned about the strife in that country who have tried mass demonstrations to end the blood shed are feeling that peace education is the only lasting solution. Last year IPRA in conjunction with UNESCO sponsored an International Symposium on Peace, Research and Development in Lebanon.

Haim Gordon from Israel described his efforts at reconciliation between Palestinian and Israeli children. He called upon all members from the West to put pressure on the Israeli government to stop the slaughter of Palestinian children.

Asia

Anima Bose, the Director of the Center of Peace Education, in New Delhi, reported that she has been attempting with little avail to get the Indian Ministry of Education to promote peace education in a country that is becoming increasingly torn apart by regional and ethnic strife. Dr. Bose is the author of many books on Gandhi, peace and development.

Mitsuo Okamoto, the President of the Japanese Peace Research Association and co-host for the next IPRA conference to be held in Japan in 1992, said there are over 100 peace studies programs in Japanese universities. The Japanese Peace Research Association has over 200 members and will be working with the newly formed Asiatic Peace Research Association to promote peace research throughout Asia as well as in countries like the Philippines, Australia and New Zealand.

Africa

Leander Komakec, a teacher trainer from Makerere University in Uganda, stumbled across peace education when his house was destroyed in a fight between rebels and the government. Professor Komakec, secretary of the Uganda Peace Society, said it took four years to convince his university that peace education is an appropriate response to the ethnic strife that has riddled Uganda for the past 20 years. Currently he and other professors at that university are researching the conditions and requirements for peace, running

12 week short courses on peace and conflict resolution, and offering training in nonviolence to teachers.

Samie Ihejirika from the Nigerian Peace Research has helped form an African network on peace and conflict resolution that is promoting adult peace education in institutions of higher education in Africa. Professors involved in these efforts are addressing day to day conflicts in people's lives by building upon African folk traditions to discover the skills, knowledge, and attitudes necessary for resolving conflicts.

Latin America

Nielsen de Paula Pires from the University of Brasilia discussed a multidisciplinary center at his university that is concerned about the environment, human rights, and children. Faculty at that college are attempting to develop a computerized listing of all the efforts at peace education and research currently taking place in Latin America.

TWENTY-FIVE YEARS OF PEACE RESEARCH

Other commissions at the IPRA conference discussed religion and peace, peace movements, internal conflicts, women and militarism, international conflicts, ecological security, and nonviolence. This conference celebrated the founding of IPRA 25 years ago at Groningen. This past year under the leadership of Elise Boulding, the Secretary General, two foundations were established, one to support a peace research fellowship for women from the third world and the other to enable peace educators and researchers from the Third World to attend IPRA meetings. The first award winner of the former was a woman from India involved in street theatre in New Delhi, while over 50 people were able to travel to Holland under the auspices of the latter.

Abstract card

Bjerstedt, Å. (Ed.) Education for peace in the nineties: A conference report (PEC/IPRA, Groningen, July 1990). Educational and Psychological Interactions (Malmö, Sweden: School of Education), No. 105, 1990.

PEC - the Peace Education Commission of the International Peace Research Association - is an international network o people interested in peace education and research related to peace education. The present report tries to give some idea of what happened at the PEC sessions at this summer's meeting in Groningen, The Netherlands.
A mixture of materials is presented: examples of full-length papers, resumés of papers and reports from the discussions.

Keywords: Conference, global approach, non-violence, peace education, peace research, war.

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